Spiritual Songs

OR,

Holy Poems.

A Garden of true Delight,

Containing

All the *Scripture-Songs* that are not in in the Book of *Psalms*, together with several sweet Prophetical and Evangelical Scriptures, meet to be composed into SONGS.

Translated into English Meeter, & fitted to be sung with any of the common Tunes of the Psalms.

Done at first for the Authors own Recreation: But since Published (before in part, and now more compleat) to be, as a Supplement to the Book of *Psalms*, out of the same rich Store-house, a further Help to the Spiritual Solace of his Christian Friends.

And Digested into SIX BOOKS, according to the Order and Distinction of the Books of Scripture, out of which they are taken. Whereof the *Table*, Page 7*th*, will give a more particular view.

Deut. 31. 19. *Write ye this Song for you, &c.*

Ephes. 5. 18. *And be not drunken with wine, wherein is excess, but be filled with the Spirit.* 19 *Speaking to your selves in Psalms and Hymns, and Spiritual Songs, singing and making Melody in your hearts to the Lord.*

Jam. 5. 13. *Is any merry? Let him sing Psalms.*

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In the Dedication under Title
3d. To my Brethren
Immediately before the last four lines
these following four lines are to be
insert in

Yet still we must an holy Strife maintain
Without envy or scandalous contest
Not who shall be the greatest but the best
And make best Speed the blessed Prize to ga

46
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BRITISH MUSEUM

The Dedication

To my FATHER.

My Deareſt Father, I was left on Thee,
When I became an Orphan deſtitute:
Who can conceive what Thou haſt been to me?
How well Thy Way a Fathers Name did ſuit!
What have I? nothing that I can call mine;
All that I am and have, Thou didſt beſtow:
What ever good I claim or hope is Thine:
The fruit of all Thy Gifts to Thee I ow.
But ah my bad returns! Forgive, I pray,
That I ſo ill Thy Talents do improve.
My blemiſhes in mercy waſh away;
And what is Thine, own and receive in love;
This mite of Service I to Thee commit:
Though He who all poſſeſſeth nothing wants;
Yet favourably Look on me and it,
And make both acceptable to Thy Saints.

To my MOTHER.

Dear Mother, though thou look'ſt as one
Of Husband, and of kindly Brood bereft
And few concern'd thee to bemone.
Thou'rt neither Childleſs nor a Widow left.
Caſt young we were upon thine hand,
When none of us anothers help could be:
Great ſtorms then blew us ſafe to Land;
Yet caſt us far aſunder and from thee,
Many to thee have ſince prov'd ſtrange:

Some all thy Bowels cruelly have rent:
Few dutiful: Thou in exchange, (lent.
Scarce to thy Babes kind look, or hand haſt
Though others court thy Love; yet mind,
We'r not all yet to one another dead;
Prov'ſt thou unfaithful and unkind,
Our Father frowns, we Children a e bid plead
Let none thy chaſt affections undermine:
True to thy Husband & thy Children prove.
Take for the Childrens uſe, a Childs propine,
Thy peace, their joy who doth entirely love.

To my BRETHREN.

THough we, *Dear Brethren*, have been in ill caſe,
Left few and ſcatt'red from our Family;
Some Mothers Children angry thruſt us by,
Some Children miſregard our black'ned Face:
Our Father ſeems our Service to diſown,
And let us languiſh in an Orphan-ſtate;
Yet muſt we not conclude, He doth us hate,
Or means to diſinherit, though He Frown.
Satan too ſeeketh Brotherhood to break,
'Mongſt Brethren raiſing jarrs: Let us preſerve
The Band of Love entire: This is the Nerve,
Which, whilſt i ncur, we never ſhal be weak.
This little Work I offer to the view
Of your more piercing eyes; that what defect
You find, you may both pardon and correct;
And with our pray'rs joynt Songs we may renew.

To my CHILDREN.

MY Little *Children*, ever dear to me,
My Joy, my Crown, mine hearts Delight:
Giv'n and brought forth you were by Heav'ns Decree:
You'r mine, but firſt the Lords by Right.
That I but poor and empty am, you know,
No goods among you have to ſhare,
Nor can attend your Education now;
Yet cannot quit Paternal Care.

Foris-

Foris-Familiat some already be,
Richly provided for; the rest
Of you, as Orphans, left: so was't with me;
Yet was I furnisht with the best.
JEHOVAH I did for my Father take,
When He took mine: He took the place;
I found it well: the same choice if ye make,
You'l never need to fear your case.
Whil'st you expos'd to Snares and Dangers go,
Without one to direct your way;
Cleave close to Him, to Scripture-Light, and so
His Grace will never let you stray.
His Glory and your Souls be to you dear:
In Love fast joyn'd together be:
From Truths Ways, by no worldly Bait or Fear,
Allured be or made to flee.
Since no great Legacy is left me now
To give; This little Pledge of Love receive
And well improve: With hope I leave't to you
That we together yet a Song shall have.

The Dedication to my Friends.

Friends, We are bound to bless our Enemies:
The smallest Ones we ought not to despise.
Friends that are such indeed are very rare,
Whom we should entertain with special care.
But we our Friendship further should extend
To all our Lord counts Friends: We should contend
How far we can in Friendship overcome
All others. But we are oblidg'd to some
With mutual kindness their Respects to pay:
To you it is in a peculiar way
I ow my Love, and Confidence; and so,
As to all Friends of Christ I Service ow,
Yet you, as nearly neareſt to my Heart,
In all that's mine may claim the chiefest part:
Excluding not these mentioned above;
You'r all in one the Objects of my Love.
Acceptable to you I hope to find
This bit of Service, which I had design'd
To Serve unto you as a Sp'ritual aid,
To Tune your Hearts for chearful times or sad.
Here you have choice for both; But I confess, The

The Matter's not beholding to the Dress.
The Matter's Gods, what's good in th' other too:
The Faults are only mine. Then, pray you, do
Friendly accept my aim; which truly was,
That this as good might current with you pass:
And if you find it worth the while to you,
My pains I care not who shall disallow.
If you be pleas'd the Gestures of prophane,
Or Carping *Momus's* I will disdain.
Who with quaint Strains their Fancy-Itch would please,
Will not find here a Cure for that Disease.
The plainest Stile Gods Language doth befit,
For all, whose profit is concern'd in it.
No Gall, no biting Satyr here you'l find,
To Grate or Gratify the Readers Mind.
This stinglesse Mute means only innocence,
Pleasure and Profit, but to none offence.
My Friendly offer do not you refuse;
Pray, have it then, and with Gods Blessing use.
Pray for your Friend. If this your Solace bring,
Sing now, till we shall all together Sing.

The Dedication

Of the First Edition of the *Song* of *Solomon*, with some of the rest of these Scriptural *Songs*, then Published with it.

ACROSTICK.

More aged Christian, who hast sailed thorow
Many a Sea of Trouble, and art now
Arrived near the Port; this Gift allow.
Perswade thy self to sing.
Likewise, Thou that hast lanched forth, yet art
Amidst the Waves far off from Land; take heart,
Conceive good hopes: Thy Pilot acts His part.
Sing Praises to thy King.

THE

THE

TABLE

OF

The *Order* and *Titles* of these Six BOOKS of *Spiritual* Songs, Directing to the proper *Title Pages* of each Book. Together with the Number of Songs contained in each Book; The particular Tables of which are to be found on the backsides of each Title-page, unto which also this Table directeth you, As follows.

Book	*Comprehending*	*Pag.*
I	The *Songs* contained in the Historical part of the Old Testament.	1.
	The *Songs* IX. The *Table* of them	2
II	The *Song* of *Solomon*, called the Song of Songs. To which by way of Appendix is subjoyned, *Christs* Commendation of Himself to us, under the Name of *wisdom*, *Prov.* 8.	37.
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Concluded with six short *Gospel-Doxologies*, and the *Gospel-Benediction*

Upwards of 72. in all.

Ad-

For easier Comparing with the Text, the number of the Verses, as they stand in your Bibles, are Prefixt to the Lines, where they begin, as they are in your Psalm Books: But because these Songs do not always begin, proceed, and end with the Chapter; Therefore for easier finding and Quoting them, the Numbers of the double Verses of each Song, or part of a Song, are set in betwixt each of them.

ERRATA.

THe Corrector hath done his Part so well, that (unless it be perhaps, and but rarely in some Letter or Point, or Figure, which may escape the exactest Eye, and cannot wrong the Sense, or demur the Reader) Errors worth noticing, especially in the body of the Songs, or yet in the rest, it is hoped will be found very few (if any at all) if you amend with your Pen these few. Pag. 21 *l.* 3 *last word, read* fought. P. 29 *the head l. and l.* 9 *for* 2 Chr. *r.* 1 Chr. *P.* 31 *the head l, for* 1 Chr. 1. *r.* 1 Chr. 17. *Preface to Book* 4. *p.* 118. *l.* 8. *for* in the Third each, *r. As* likewise in the Third, where each. *Ibid. l.* 33. *r.* heartily. P: 181 *head l. r.* Song 2. P. 206 *l.* 11 *for* Joh. 15. *c. r.* Joh. 15. 1. P. 211. *head l. r.* Song 3. P. 216. *l.* 24. *r.* sight. P. 217 *l.* 22 *after* Father *r.* I.

In Laudem operis.

Enthrà Materies, Deus Autor. Finis, & usus
Condecorant numeros hos Melopæe tuos.
Materiam celebrare potest quis laudibus æquis,
Quæ superat cunctas? est quia laudis apex.
Flumen ab oceano velut venit, arbore fructus,
Sic hinc omnis honos, lausque, decusque fluunt.
Hic videas Solymam sursum, ferrique deorsum,
Puppis ut in vitreis præcipitatur aquis.
Conjurant venti, furit unda, Petræque minantur;
Tuta sed in portum ducitur ipsa ratis.
Sunt ut oves sancti, referunt mitesque columbas;
Morte frequentantur, multiplicantur eâ.
Næniæ apud Grandes habeantur Gemma profanes;
Discat & incertum vulgus inane melos.
Ex hoc Thesauro tu cantica dulcia promas,
Queis recrees animam, compositamque feras.
Quando Melancholicis mens est jactata procellis,
Tunc hanc dulcisonam præstat adire Lyram.
Sive venenatis languoris læsa sagittis;
Gratius antidotum, nobiliusve nec hoc.
Objiciat si quis, tempus trivisse canendo
An decet hoc nostrum? non lacrymando magis?
Est Philomela viri vivens emblema fidelis
Quæ canit hyberno tempore dulce melos.
Autor eam sequitur: docuit DEUS atque Parentes,
Ex quibus hanc duplicem traxerit ipse Puer.
Utilitate suâ, nec non solamine suadet,
Queis fuit impletus, quum modulatus erat.
Compita dedecorat pietatis mœror iniquus
Et perit hôc animæ, corporis atque salus.
Periculum multis hic ne amplectantur Jesu,
Corde vias: ne tum grande dolore cadant.
Illicit omnis ovans semitam calcare beatam,
Terret at a semitâ Languidus usque sacrâ.
Dus Aloes, quam Mellis habet quoque vultus amarus
Lædit Evangelium dulce, salubre, pium.

Si Demenso, nec nos discamus abuti
Si cupimus Domini carpere ovanter iter.

The same in English.

MAtter Divine, God Author, Use, and End;
Most sweet Composer, These thy Verse commend.
Who can a subject, as it merit's raise,
Which goes beyond, and far surmounts all praise?
As th' Ocean rivers gives, Trees fruit bestow;
So hence all honour, praise, and credit flow.
Here you may see the Church toss'd to, and fro
As Ship is driv'n at Sea, when fierce winds blow.
The winds conspire, The Sea doth rage, Rocks threaten;
And yet the Ship lands safe, tho weather beaten.
Saints are like Sheep, and Doves for harmlesness,
To death accustom'd, yet by death increase.
With Grandees let profane songs precious be,
And let the vulgar cant vain melodie.
Out of this Treasure, Thou may'st bring Songs sweet,
To recreat thy Soul, compose thy Spirit.
When melancholy-storms thy mind distress,
To this sweet harp forthwith make Thou address.
If poyson'd darts of languor thy mind wound,
Ne're antidot than this, more rare was found.
If any say: Should time in Songs be spent?
And should not rather we in tears lament?
The Nightingale holds lively forth a Saint,
For in the Winter sweetly she doth chant.
The Author's like this Bird: God, and the Kind
He's come of, taught him this twice cheerful mind.
From's profit, and solace, he doth perswade
Wherewith he fill'd was, when these Lines he made.
Religious way is stain'd through sinful slurt
By this the health of Soul, and Body's hurt,
This Bugbear scars men Jesus way to follow,
Lest too much sorrow should them then up-swallow,
Who doth rejoyce to tread the way of Bless,
Doth others charm: but droop'ing scars from this.
More bitterness than sweet, hath Melancholy
It wrongs the Gospel sweet, wholsom, and holy.
Use, not abuse allowance, Let's essay
If cheerfully we would hold on God's way.

Made by a lover of sweet Measures.

The Preface to the Reader.

Christian Reader.

THese Scriptural-Songs having once and again, a good many years ago, seen the Light in part, and in some parcels of them, and being afterwards put into a more compleat frame (though for the Perusers benefit, distinguished into several Parts or Books, as before; yet for the same cause also) to be published all together in one Book; the Author did find himself obliged (waving any Narrative of the first occasion and Progress) to prefix to the whole, some account of what he judged most fit to acquaint thee with, concerning his Design in this little Work, that which he hath done in it, and his Managdement of it.

You may then be pleased to know, as to his Design, that it is still the same it was (as he declared) in the first Publication, *viz.* That as it was at first a piece of refreshful Recreation to himself; so it might prove not unuseful, or unpleasing to others, at least, those of the more serious sort; For as to the greater part of people, It is rather to be wished than hoped (considering the corrupt inclinations of the most) that this, or any thing of like nature, might take up some of the room of those profane Idle Ballads, that are so readily every where entertained, and but too liberally furnished, to feed the light humours, especially of the younger sort, who are apt to make small account of any thing tending to the promoting of piety, as wares not worth buying: Which together with the diffidence he had of any thing, that might from him be to general advantage, and the various Censures, he could not but know, any thing that goes abroad into the world, and nothing more than Poems, especially proceeding from an obscure Author, usually undergo (as the several Palats of men, whether knowing or ignorant, do diversly relish them) did not a little bar him from bringing it forth thus far into the Light: Notwithstanding as from the Conscience of the sincerity of his own intentions and the proof he had of the Lords assistance all along in it; so from several Reverend Ministers and good Christians, to whom the former Essays were acceptable, he received no small encouragement to go on with it.

Now, as for what he hath done: If it should be excepted against by any, That he hath not kept within the bounds of *Scripture-Songs*, but hath put many moe Scriptures into Songs, than were intended for such by the Spirit of God. He hath these things to say by way of Apology; 1. He is not perswaded that it was the Design of the Spirit of God altogether to confine us to these, when He recommends to us, for our own Solace and mutual Instruction, the use of *Psalms, Hymns, and Spiritual Songs*, *Eph.* 5. 19. *Col.* 3. 16. For, since, besides those we have in Scripture-Record, (which are almost all in the Old-Testament) It seems there was in the Apostles dayes an extraordinary Gift of Composing, or uttering of Psalms in the Church, 1 *Cor.* 14. 26. And that Gift being now ceased; he seeth no reason why, in supply thereof, the Scripture affording so plentiful matter, & so appositly expresst in the Holy Ghosts own words, we may not allowably take of the Lords own Stuff, as well for singing as for praying and other holy uses; especially those Evangelical purposes, that are not so fully or clearly expresst in the *Psalms*, and other *Scripture Songs*; which those that are apt to scruple singing the most pious Songs of meerly humane Composure, would not find cause so much to scare at. 2. This is but an Essay, how other sweet Scriptures will go, being put into Songs: and being designed only for privat, not for publick use, he thought he might take the more liberty to furnish with the greater variety, to the increase of their Spiritual pleasure, those that love to solace themselves with Songs of the holy Ghosts own enditing, When it shall be thought fit (as once was intended by this Church) to adjoin the rest of the *Scriptural-Songs* to the Book of *Psalms*, for publick use, and an approved Paraphrase shall be framed or pitched on for that purpose, it may be considered how many are to be reckoned of that number; which he will not take upon him to determine. But 3. As some of those he accounteth to be among *Scripture-Songs*, which he finds not usually noticed as such by Expositors; so he humbly thinks, he hath pitcht on none that do not contain matter proper for singing, and are not for the Subject and strain of them, of near affinity to the other *Psalms* and *Songs*, made up of *Prayers, Praises, Complaints, Instructi-*

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ons, Consolations, &c. And a great many of them no less Poetical: Not all, it is granted; yet some, that are not originally written in Poetical stile, have been reckoned among *Scripture-Songs*, as *Davids Thanksgiving*, 2 *Sam.* 7. and *Daniels Prayer*, &c. As for those taken out of the Gospel and Epistles of *John*, Though the stile be simple and plain, yet it is the Lords (who knows how to choose and use as well His Penmen, as Stiles of speaking and writing in what variety He pleaseth) which should make it the more venerable: And besides that the divine sublimeness of the matter shines the more amidst the same, those heavenly discourses want not intermixtures of Flowers of Poesie; and, being put in Measures, have a sufficiency of what is requisit for *Lyrick Poesie*, which falls usually lower than the high masculine Tone of the *Heroick*; being chiefly designed to suit or stir the several passions or affections, as may be seen in many of the *Psalms*: And what can be more divinely affecting, than those sweet *Consolations* and *Directions* the Lord gives His Disciples; but especially that His most Heavenly and Soul-ravishing *Prayer*. As for *Pauls* Divine Oratory, it is such, with the Excellency of his matter, as would notably suit with well conceived Measures, to pass amongst the most elegant Poesies.

But for those taken out of the Prophets, they may be affirmed, even in their Original Dress, to be most Poetical; no *Heroick Poesie* in any Author being of a more masculine elevated strain, than many of the *Prophetical Oracles*, and in special those of *Isaiah*. How far the ancient *Hebrews* in their Poesies made use of Measures (which some learned men have taken pains to trace) and by what rules they have walked, the Lineaments are somewhat obscure, and he must (methinks) (under correction) to think, that Measures (as they are not of alike extent) are not (especially as they have been since used) so ancient as Poesie it self, and Rime far latter than either; howbeit some vestiges of both, may be found in some of those ancient Poesies. But however, the Stile is still sufficiently discernable, not only in those holy *Poems* composed for singing; but in all those Speeches and Discourses, that were uttered under any Spiritual or Prophetical Rapture, or more than usual

elevation of Spirit: As in *Jacob* and *Moſes*, their bleſſing of the Tribes, *Davids* laſt words; Even *Balaam*, when the Spirit of Propheſie came upon him, is ſaid to *take up his Parable*, or Sentence, *viz.* (as *Diodati* notes) *Gods anſwer uttered in numerous, and ſententious terms, beyond the vulgar manner of ſpeaking*, *Num.* 23. 7. *Jobs* continuing his Diſcourſe, in the ſame kind of Stile is called ſo too, *Job* 27. 1. On the ſame account are *Solomons Proverbs* ſo called, *&c.* Now this being uſual to thoſe that are under any peculiar elevations of Spirit, to be carried out of the ordinary Rode of Diſcourſe, into a more elevated Strain; No marvel it fell out to be ſo in the Oracles of the Prophets, who were admitted to ſo near a Converſe with God and intellectual Beings, received Revelations of things Divine, and ſo far tranſcending the reach of their own underſtandings under peculiar Notions and Images: and ſpeaking in thoſe Holy Raptures, by Immediat Inſpiration, under which Diſcourſe rather floweth out of the man (as one ſpeaketh of it) than from him, rather carrieth the tongue than is carried by it, and proceedeth rather from thoſe Ideas and impreſſions the man hath in his mind, than from his own judgment and ordering; whence it is uſually called *The word which they ſaw, came to them, was put in their mouth, &c.* It is true, ſeveral of their Popular Sermons were (as was moſt fit) delivered in plain Stile, though oft not without intermixtures of the other; and the Declarations of ſuch viſions, as were repreſented under Types with their Explications as thoſe of *Ezekiel*, *Daniel*, *Zechariah*, the *Revelation*, *&c.* required an hiſtorical Stile; yet that which is in a more ſtrict ſenſe called *Propheſying*, runs ſtill into the Poetical ſtrain. As for example, you may ſee the difference, betwixt what is delivered in plain Stile, what in Prophetical, by comparing *Jer.* 25. what preceeds *verſe* 30. Where he is bid *Propheſie*, with what follows. *Iſai.* 37. 6, 7. and from *verſe* 30. with *verſe* 22. to 30. All in *Zechariah* almoſt, preceeding *Chap.* 9. with what follows; which change of Stile may be obſerved in many other places. Hence, by Analogie, that manner of ſpeaking, when one was acted by any extraordinary motions either of the evil or good Spirit, was called *Propheſying* (which being

ing sometimes accompanied with some unusual Gestures, profane scoffers took occasion to call Prophets *mad-men*, as 2 *King.* 9. 11. *Jer.* 29. 26.) you may compare 1 *Sam.* 18. 10. with *Chap.* 10. 5, 10. and 19. 20. to the end. Howbeit the holy Prophets were never so transported in Mind, Speech and Behaviour, as to be deprived of the use of their Judgment and Discretion, or, amidst all their elevations, to be out of the temper of a composed Mind; far from those diabolical Furies, and Epileptick Extasies, the heathenish Oracle-mongers, possest with the evil Spirit, were transported into: Though this was common to both, that the uttering of those extraordinary impressions fell natively into the elevated Poetical Stile, in which, even the heathen Oracles were generally delivered. From this Harmony betwixt Prophesie and Poesie (as there would also seem to be betwixt Musick and the Spirit of Prophesie coming upon one, from 2 *King.* 3. 15.) the same name *Vates* became common to both Prophet and Poet, as these also had their Poetical (Furies, as they were called, or) Raptures, in which they sometimes acted the Prophets, and their famed Poets were among the heathens in veneration as such; according to which esteem generally had of them, the Apostle *Paul* gives them the one and the other Name indifferently, *Act.* 17. 28 with *Tit.* 1. 12. But (leaving further Discourse of this to those of greater Reading and Judgment, what is said being but too much for this place) It is no smal Commendation of Poesie, that the Lord hath given us so much of His Word in that Stile; Doubtless, in the depth of Divine Wisdom and Bountie, for the great Majesty of it, and for an help both to our Affections and Memory, See *Deut* 31. 19. 20. And the singing of holy Songs, being an Ordinance of His ordered for His own Glory, and to be a part of the Saints Spiritual Entertainment amidst the Toils and Sorrows of their Pilgrimage here, till they attain unto their everlasting Song above; Therefore hath He so much called to that Dutie, furnisht us with so many Songs, and left us so much field in His Word for them. Out of which these here pickt up from among the Prophets (tho he grants, several others might have been no less pertinent, yet) to him appeared among the most ap-

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poſit; being for Stile Poetical, for matter moſt Evangelical, and ſuch of them, as are not formally denominated Songs, are either really upon the matter ſuch, as *Iſai.* 14. 4. and 25. 1. and 63. from *verſe* 7. to the end of *Chap.* 64. That which preceeds from *verſe* 1. being an excellent Poetical Prologue to it; or propoſed as matter of ſinging, as *Iſai.* 35. and 42. and 53. compared with 54. 1 and ſome others; or elſe ſufficiently holding it forth: or ſo connected with the Songs, to which they are adjoyned, that they could not well be ſeparated, as *Iſai.* 25 from *verſe* 6. and 26. from *v.* 20. Concerning ſome others, you have a touch in the Prefaces to *Book* 2 and 4. And in ſome of their Proems. Therefore inſiſting no more on this: there may ſeem to be more need of an *Apologie* for the Authors management of this work; which yet he intends to trouble you no further with, than by giving a ſhort and ſincere account of it.

You may eaſily perceive his aim was not at Quaint-ſtrain, to pleaſe delicat ears; ſuch may have abundance of theſe elſewhere. He is no Profeſſor (though a lover of Poeſie;) and were he one, he would not think ſuch a ſtrain proper for the deſign of this Work: Nor, but that ſuch a Geſt might be notably well improved on Spiritual Subjects; which, being in themſelves ſo ſublime, and raviſhing of the affections, cannot but furniſh both matter and paſſions to a Poet that hath a *Spiritu*all and tender heart: Witnes the many Prophetical Oracles (as ſaid is) and Songs, and in ſpecial, that of *Solomons* endited by Gods Spirit, in the higheſt Strain of Poeſie: Beſides that ſome eminent Poets have imployed their vein this way to very good purpoſe; which ſhew, how paſſing well Spiritual Subjects do become the greateſt flouriſhes of all ſorts of Poetrie. It were pitie, that many rank high flying wits ſhould have waſted ſo excellent a Talent on laſcivious Subjects, and wicked Satyrs. But the part acted here is, not ſo much of a Poet (ſcarce of a Paraphraſt) as a Tranſlator, ſtudying all he can to keep his matter in the ſame Garb, the Spirit of God hath left it in; and though it be with no ſmall abatement, ſince no Tranſlation can bring with it all the Beauties of the Original; yet a beautiful face will retain It's native Comlineſs (yea, ſometimes it will beſt appear)

In

in the plaineſt Dreſs, if not ſordid. For the deſign of this being to have it as generally uſeful as poſſible, as well to the ſimple and ignorant, as to the more Judicious and Learned; he aimed no further, than that nothing might be harſh and unpleaſant to a Poetical ear, and nothing either injurious to the Text, or without the reach of vulgar Capacitie. Theſe being the Meaſures he took; In conformitie thereunto, he hath fitted them all to the common Tunes, endeavouring to make them run as cloſe as poſſible to the Text, which is generally beſt liked: having therefore caſt them in ſeveral Moulds, he hath not made uſe of ſeveral Paraphraſes, even offering themſelves, that might ſeem to carry ſome greater luſtre of Poeſie, where he could with tolerable ſmoothneſs keep cloſer to the words: Yet hath he not ſo preciſely aſtricted himſelf to theſe, as not to admit of a pertinent Paraphraſe, Synonymous, Equivalent, or Explicatory Word or Sentence, where the words of the Text would not fit or make out the Lines or Verſes without unhandſomely breaking, or too much ſtraining them. For though the Holy Ghoſt hath choſen His own Words, as fitteſt to expreſs his own mind; yet the Senſe, which is the main, being duly regarded, that words are not too nicely to be ſtuck to, the Apoſtles Quotations of Old Teſtament-Scriptures are a proof; yea, there is no Tranſlation of one Language into another, even in Proſe, though the moſt cloſe (as our Scripture Tranſlations are) but muſt admit of ſome explicatorie words, and alteration of Phraſes, according to the proprieties of each Tongue: much more muſt that libertie be allowed to thoſe that tranſlate any Text into Meaſures, where the Laws of meeter are alſo to be regarded; the neglect of which would deſtroy the end of both Poeſie and Singing, by rendering that harſh and barbarous, which ſhould be harmonious and ſweet to the ear, the better to touch, quicken and raiſe the affections. It is true, there is need both of Prudence and Tenderneſs in this. But he is ſatisfied to ſubmit to the cenſure of the Judicious and Learned, that ſhall deſign to take but a little of that pains in peruſing, that he hath had in framing of them, whether in contracting, or enlarging, in metaphraſing, or paraphraſing, he hath either detracted from, or, added to, darkned, or altered the Senſe of the

Text

Text, or with respect to Meeter, hath foisted in words or phrases superfluous and impertinent, or his own Notions in stead of the Holy Ghosts meaning: Yea, he hath been very sparing to determine the Sense, where Interpreters differ, (especially, if the difference be of any consequence, that due regard being still had to the Analogie of Faith, and that the Sense be not forced upon the Text, but natively yeelded by it, no mans opinion might be prejudged) further than our own received Translation doth, which he doth unwillingly recede from for Words, or Sense; unless the diverse Marginal readings leave a latitude, and be in his opinion preferable; or that he may the more fully express the genuine import or Emphasis of the Original; which (with Expositors of best Note he could have the use of) he hath carefully all alongst perused, and laboured to keep so close by, that he choosed rather to transgress against some of the proprieties of our own Language, than miss of the weight of the most significant Words, and Phrases, that those Languages (especially the *Hebrew*) abound with: Yea some, that may seem to be meerly his own additional amplifications, are but a more full expression of the import of the Original Words, as the skilled may perceive (for instance) by comparing the Paraphrase of *Isai.* 26. 14. B. 3. S. 5 with the significations of the Word רפאים and that of *Hos* 14. 8. B 5. S. 3. with the Word עצבים. Now in all these, so far as he can discern, he hath allowed himself no greater libertie than hath been used in our latest Paraphrase of the *Psalms*, which he took for his Model, as questionless (complexly taken) for smoothness with closeness to the Text (which was mainly designed in the composure) the best of any he hath seen extant in our Tongue, and with much diligence revised, ere it came the length of publick approbation; yet as no humane work how elaborat so ever, is so perfect as not to admit of some amendment, (which by long use becomes the more observable;) he therefore took some time to go thorow, consider, and note down what he thought might be helped, and how, with the least discernable alteration, (which might perhaps prove of some use for a new edition) that he might be the better enabled, in revising of these Lines, to amend what he found in them de-

defective or redundant, not so fit in the joyning and suspending of Sentences, for reading the Line to sing, harshly sounding in the Meeter, or Rime, especially to English Ears, which he hath all along, so far as his skill extends, had regard to. Yet when all is done, he were arrogant, to presume, that he hath either reached the perfection of the Copie, or yet escaped all these, or greater Faults, which may be better espied by other clearer sighted Persons, than by himself; though none hath hitherto been more readie to remark, acknowledge and rest unsatisfied with them, than himself; but that he finds it easier to note than to amend them, chiefly in a work of this nature, in which one is so confined, and hath so many touches to keep; but wherein he hath failed, hath not been for want of diligence, but of ability to do better (which an happier Pen might have effectuated, with much more ease) for there is scarce a Word, Phrase, or Particle he hath not oftener than once weighed, how it might stand both with the Lines for Meeter, and with the true Sense of the Text, altering still what he was not pleased with, yea, sometimes a whole verse, for some supposed defect in one or other of these, yet being willing rather to fail in the exactness of Verse or Rime, than wrong the Text in the least. It is true, there are some passages he hath more observably contracted; but it is chiefly in those Songs, wherein he pickt up (as out of *Johns* Gospel, and the Epistles) what he judged most for his purpose, from among the rest; in some of which also there was a necessary change of person made from the Second to the First, and from the First to the Third, that they might be put into the right mould of a Song; but without injurie to, diminution or alteration of the Sense of either Text, or Context; what he hath made use of carries its Sense entire, without prejudice of the rest; as the discerning Reader may, by comparing, easily pereeive.

As for the *Poems* set before the Songs, they being not at first designed by the Author, but, coming into his mind the first publishing, to do somewhat of that kind in short, which might give some hint of the Argument, or yield some profitable meditation upon the purpose of the Song, one or moe, to which they were prefixed;

having

having begun, he held on with them: wherein, though he had a little more liberty of Fancie than in the *Songs*, yet was he confined to say somewhat to the purpose in short, which fell out longer or shorter, of this or that kind of Verse, less or more happily (though all of them, but *Crassâ Minervâ*) as came to hand, & his thoughts for the time as could without straining, most easily exped them. He resolves to make no further Apologie for them. But if any think it worth the while to peruse them, and do relish any thing in them, they may find them not altogether destitute of profitable matter, however little they have of Poesie; those that being of a different Palat, shall think them unnecessary, may overpasse them, they can do no hurt: and truly the work it self (if it should be thought worthy to survive a second impression) though it were wholly stript of them, it would be no great loss to it, nor trouble to the Authors mind, whose design and labour were least concerned in them, further than that they might not be rude, or impertinent.

He requests thee, Christian Reader, to take all, as thou findst in good part: And, if these Lines shal be so happy, as to afford thee any spiritual profit or pleasure, to joyn thy mutual Prayers, and Thanksgivings with his; who (that none, for love or dislike to the Person, may be partial to the work) desires to be known to thee by no other Name, but that of A servant to thy Edification. *Aditu.*

Andrew Symplon.

Spi-

Spiritual Songs.

The First BOOK

Comprehending the SONGS contained in the Hiſtorical Part of the Old Teſtament.

Tranſlated into Engliſh Meeter, and fitted to be Sung with any of the common Tunes of the Pſalms.

The Second Edition (and of ſome of them the Third) Reviſed and Corrected by the Author.

The Number, Titles and Order of the Songs, the following Page will ſhew.

Pſal. 44. 1. *Our fathers have told us what work Thou didſt in their days, in the times of old.*

Pſal. 145. 4. *One generation ſhall praiſe Thy works to another and ſhall declare Thy mighty acts.*---Verſ. 7. *They ſhall abundantly utter the memory of Thy great goodneſs, and ſhall ſing of Thy righteouſneſs.*

Pſal. 147. 1. *It is good to ſing praiſes to our God: for it is pleaſant, and praiſe is comely.*

EDINBURGH,

Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred Majeſty, *Anno DOM.* 1686.

The Songs contained in this Book are as follows.

Song.

I The first Song of *Moses*, *Exod.* 15. 1.
II The second Song of *Moses*, *Deut.* 32. 1.
III *Moses* his last words, *Deut.* 33. 26.
IV The Song of *Debora* and *Barak*, *Judg.* 5. 1.
V The Song of *Hannah*, 1 *Sam.* 2. 1.
VI *Davids* Lamentation over *Saul* and *Jonathan*, 2 *Sam.* 1. 19.
VII *Davids* Thanksgiving, and Prayer after the Lords message to him, relating to his purpose of building the Temple, 2 *Sam.* 7. 18.
VIII *Davids* Thanksgiving and Prayer, when he and the Princes offered for building of the Temple, 1 *Chron.* 29. 10.
IX *Davids* last words, 2 *Sam.* 23. 1.

Peruse these Lines with Godly mind,
So may'st thou by them profit find.

Spiritual Songs.

BOOK I.

Comprehending the Songs contained in the Hiſtorical part of the Old Teſtament.

Upon the firſt Song of *Moſes*.

THe firſt of Songs *the world hath on record*
The Churches Triumph *ſounds unto the Lord.*
'Tis not, yet is the laſt that She ſhall ſing
O'r ſuch as act the part of Egypts *King.*

SONG I.

The Song of Moſes *at the Red-ſea.*
Exod. 15. 1.

I Will ſing to the Lord, who hath
His glorious greatneſs ſhown;
For He the horſe into the ſea
hath with his rider thrown.

2 The Lord's my ſtrength and Song; He hath
been my Salvation: (
My God, I will prepare for Him
an habitation.

2.

He is my fathers God, and I
will celebrate His fame.
The Lord He is a man of war;
JEHOVAH is His Name.

4 He *Pharaohs* Charets and his Hoſt
made in the Sea to fall:
And in the Red-ſea drowned are
his choſen Captains all.

3.

5 And them the Seas devouring depths
o'rwhelmed every one:
So they into the bottom ſank,
much like unto a ſtone.
6 Lord, Thy right hand hath ſhined forth
in power glorioufly:
Thy right hand, Lord, in pieces ſmall
hath daſht the enemy.

4.

7 And, in Thy great Excellency,
thoſe Thou haſt overthrown
That roſe againſt Thee, ſending forth
Thine indignation;
Which did as ſtubble them conſume.
8 And, with the blaſt which did
Come from Thy Noſtrils, were the floods
together gathered.

5.

The fluid waters, as an heap,
were upright made to ſtand:
In heart of Seas congealed were
the depths, at Thy Command.
9 I will purſue them cloſe behind,
the enemy did ſay:

I will them overtake, and then
will distribute the prey.

6.

On them I all my hearts desire
will fully satiate:
My sword I will draw out, mine hand
shal them exterminate.
10 But then Thou with Thy wind didst
the Sea them covered; (blow,
And, in the mighty waters, they
sank to the ground, as lead.

7.

11 Lord, who is like to Thee amongst
all that excel in might?
Who may compare with Thee, that shin'st
in Holiness most bright?
In praises fearful, wonders great
effecting by Thy pow'r?
12 Thy right hand when thou stretchedst
the earth did them devour. (out,

8.

13 Thine own redeemed people Thou
hast led forth in Thy Grace;
And in Thy strength shalt guide them to
Thy holy dwelling-place.
14 The People shall be sore afraid,
when this they shall hear told:
On *Palestines* inhabitants
great sorrow shal take hold.

9.

15 The Dukes of *Edoms* land shall be
amazed greatly then:
And fearful trembling shal take hold
on *Moabs* mighty men.
All *Canaans* inhabitants
shall wholly melt away.
16 With sore affrightment seizing them
be terrifi'd shall they.

10.

By Thy great Arm, O Lord, they shall
as still be as a stone;
Until Thy purchas'd People pass,
till all have over gone.
17 Lord, Thou shalt bring, and plant them
the mount, which, by Thy Grace, (in
Thou hast made Thine inheritance,
and Thine own dwelling place;

11.

Lord, in the Sanctuary, which
Thy hands have stablisht sure;
18 For ever and for ever shall
JEHOVAHS Reign endure.

19 *Because the horse and charets, which*
to Pharaoh *did pertain,*
And horse-men went into the sea;
but God did bring again
On them the waters of the sea;
but Isra'ls children they *Amidst*

Amidst the sea, as on dry land,
did forward make their way.

Miriam, &c.

21 Sing to the Lord, who hath His power
triumphantly made known;
For He the horse into the sea
hath with his rider thrown.

Upon the second Song of *Moses*.

Here Love divine compar'd you see
with mans ingratitude,
And anger just out-wrestled by
His mercies multitude.
Here sad things temp'red are with sweet
so fitly all along,
As all His peoples woes at length
end in a joyful Song.
Its best Epistle is, that the most Hy
Commends it to His peoples memory.

Deut. 31. 19, 21.

SONG II.

The Song of *Moses* dictated to him by God for the People, a little before his death, *Deut.* 32. 1.

HEar, O ye Heav'ns, and I will speak;
and give attentive heed,
O Earth, unto the words, which from
my mouth are to proceed.
2 My Doctrine shall distill as rain:
my speech flow sweetly shall,

As dew and ſmall rain on young herbs,
as ſhow'rs on graſs do fall.

2.

3 Becauſe the Name of God the Lord
I publiſh will abroad,
Greatneſs do ye and Majeſty
aſcribe unto our God.
4 This *ROCK* His work moſt perfect is;
His ways all judgement be:
A God of truth, void of all ill,
moſt juſt and right is He.

3.

5 But they themſelves corrupted have;
their ſpot doth them declare
No ſons of his: for they a race
perverſe and crooked are.
6 O fooliſh people and unwiſe,
thus God requite do ye?
Thy father is not He, that bought,
that made and ſtabliſht thee?

4.

7 The days of old, all ages paſt
mind and conſider well:
Thy father ask, he'l ſhew to thee;
thine Elders will thee tell.
8 When as the Higheſt did divide,
unto the nations
Their heritages, and did ſend
aſunder *Adams* ſons;

5.

He to the people did appoint
the bounds that them beſel,
According to the number of
the ſons of *Iſrael*.
9 Becauſe His choſen people is
the Lords own Portion:
His ſervant *Jacob* is the lot
of His poſſeſſion.

6.

10 He found him in a deſert land,
and uninhabited,
A waſte and howling wilderneſs;
there him about He led:
His will He made him underſtand;
and kept him tenderly,
As men are careful to preſerve
the apple of their eye.

7.

11 As th' Eagle ſtirreth up her neſt,
and flutt'reth o'r her young;
Spreads out her wings, them takes and bears
upon her wings along:
12 So did *JEHOVAH* him conduct;
even He himſelf alone:
Of forreign gods in company
with Him there was not one.

8.

13 And He did cauſe him for to ride
upon earths places hie,

That He the increase of the fields
might eat abundantlie:
He made him also from the rock
suck hony plenteously;
And He did make the flinty rock
with oyl him to supply.

9.

14 Butter of kine he wanted not;
with milk He did him feed
Of smaller flocks, with fat of Lambs,
and Rams of *Bashan* breed:
Great hee-goats also, with the fat
of reins of wheat most fine;
And thou wast made to drink the bloud
of grapes, ev'n purest wine.

10.

15 *Jeshurun* then waxt fat and kickt,
when he so well was fed:
Thou'rt waxed fat, thou art grown thick,
with fat art covered.
Then he most basely did forsake
the God which had him made,
The Rock of his salvation
in light esteem he had.

11.

16 To jealousie with stranger gods
they greatly did Him move:
With their abominations they
to anger turn'd His love.

17 They ſacrificed not to God,
but dev'ls, to gods that were
Unknown and new ſprung up, the which
your fathers did not fear.

12.

18 But thou art moſt unmindful of
the Rock that thee begot;
And moſt ungratefully, the God
that form'd thee haſt forgot.
19 The Lord now, when He ſaw this thing,
He did them much abhorre;
Becauſe his ſons and daughters did
provoke him very ſore.

13.

20 He ſaid, I'll hide my face from them,
and I their end will ſee:
For they a very froward race,
and faithleſs children be.
21 With that which is not God, they have
Me mov'd to jealouſie,
And with their vanities provok'd
Mine anger grievouſlie.

14.

I'll alſo make them jealous with
thoſe that no people are;
And with a fooliſh nation them
to anger will not ſpare.
22 A fire is kindled in My wrath,
which unto hell below

Shall

Shall burn, and shall consume the earth,
with what on it doth grow:
15.
The strong foundations of the hills,
this fire shall make to flame.
23 I'll mischiefs on them heap, and will
Mine arrows spend on them.
24 With hunger they shall be burnt up;
and with a burning heat,
Most bitter ruinating plagues
shall them consume and eat.
16.
The teeth of beasts, them to devour,
upon them send I will:
And serpents, which do feed on dust,
with poison shall them kill.
25 The sword without, and fear within
their youths and virgins fair,
Yea sucklings shall destroy, with men
that hoary-headed are.
17.
26 I said, that I would scatter them
to corners, and that I
Would from among the sons of men
make cease their memory:
27 But that I feared, lest the foe
to vent his wrath would take
Advantage, and their enemies
should strange behaviour make:
18.

18.

And leſt that they ſhould ſay, our hand
exalted is on hy:
And that the Lord hath done all this,
blaſphemouſlie deny.

6 For they a Nation are, from which
all counſel is quite gone;
Of underſtanding to be found
among them there is none.

19.

29 O that they were once wiſe, and did
to this their minds apply;
And that they on their latter end
would think adviſedly.

30 For how ſhould one a thouſand chaſe,
two make ten thouſand flee;
Had not the Lord their Rock them ſold,
inclos'd them had not He?

20.

31 Becauſe with our Rock is not theirs
to be compar'd at all;
Though ev'n our enemies themſelves
as judges we ſhould call.

32 For their vine is of *Sodoms* vine,
and of *Gomorrah* fields;
Which Grapes of Gall moſt venimous,
and bitter cluſters yields.

21.

33 To Dragons deadly poiſon may
their wine compared be, And

And cruel venim of the Aſp.
34 Is not this kept with Me?
And carefully laid up in ſtore,
My treaſures ſeal'd among?
35 Vengeance is Mine, and unto Me
doth recompence belong.

22.

Their foot ſhall timely ſlide, their day
of ruine makes no ſtay:
The things that are for them prepar'd
do come without delay.
36 For why the Lord moſt ſurely ſhall
His people judge, and He
Repent Himſelf will, as to thoſe
that His own ſervants be.

23.

This will He do, when He ſhall ſee
that all their pow'r is gone;
And that ſhut up, or left behind
among them there is none.
37 He'll ſay, where are their gods, their rock,
in whom their truſt they plac't?
38 Which on their ſacrifices fat
themſelves ſo well did feaſt,

24.

And wine of their drink-off'rings drank:
let them ariſe, and now
Prove an effectual relief
and hiding place for you.

39 See

39 See now, that I, ev'n I am *Hee*;
no god is Me before:
I kill, and make alive; I wound,
and I to health reſtore:

25.

Nor is there any one that can
out of My hand deliver.
40 For I to heav'n lift up My hand
and ſay, I live for ever.
41 If once I whet My glitt'ring ſword,
and if My hand begin
On judgement to take hold; I'll then
take vengeance, for their ſin,

26.

Upon Mine enemies, and will
reward them that Me hate.
42 I'll make Mine arrows drunk with bloud,
(My ſword their fleſh ſhall eat)
With bloud of thoſe in battel ſlain,
and in captivity;
When once revenges are begun
upon the enemy.

27.

43 O Nations, with His choſen folk,
greatly rejoyce do ye;
Becauſe His ſervants bloud by Him
aveng'd ſhall ſurely be:
He on His adverſaries will
take vengeance to the full:

And

And to His people and His land
He will be mercifull.

Upon the following Song.

JEHOVAH *doth poßeſs all bleßedneſs.*
Muſt they not then be bleſt who Him *poßeſs?*
His worth aright to prize our great work is,
And only bleſs our ſelves in being His.

SONG III.

The ſupereminent Excellency of God, and happineſs of His people. The Concluſion of *Moſes*, his bleſſing of the Tribes before his death: which are his laſt words upon record, *Deut.* 33. 26.

NOne is like to *Jeſhuruns* God,
who rides on heavens hy,
And on the sky rides, for thy help,
in His Excellency.

27 Th' Eternal God is thy refuge;
and underneath thee be
The everlaſting Arms, which are
a ſtrong ſupport to Thee.

2.

And from before thy face He ſhall
the enemy thruſt out.
And by His pow'rful word ſhall ſay,
deſtroy and root them out.

28 Then *Iſra'l* ſafe ſhall dwell alone,
and *Jacobs* ſeed ſhall view
A land well ſtor'd with corn and wine;
His heav'ns ſhall drop down dew.

29. *Hap-*

3.

29 Happy art thou, O *Israel*:
who can compared be
To thee, O people, sith the Lord
a Saviour is to thee;
Who is thy Shield of help, the Sword
of thy excellency!
Thy foes shall crouch, and thou shalt tread
upon their places hy.

Upon the Song of *Deborah*.

A New thing here, a Woman we may see,
A Prophet, Souldier, Poet, all the three,
To promise win and sing a victory:
Another makes the en'mies Captain fly.
Thus victory doth part it self between
This and the other noble Heroine,
The Lord by women bring deliv'rance can,
And shew a woman compassing a man.
When means are weakest, He doth highest raise
His Trophees, and His Churches Songs of praise.

SONG IV.

The Song of *Deborah* and *Barak*, Judg. 5, 1.

Then Sang Deborah *and* Barak *the son of* Abinoam, *on that day, saying,* 2.

PRaise ye the Lord, who hath aveng'd
Israel gloriously;
When as the people offered
themselves so willingly.

3 Give

3 Give ear, O kings; O princes, hear;
sing to the Lord will I:
I to the Lord *Israels* God
will sing with melody.

2:

4 Lord, when from *Seir* Thou didst go,
and march from *Edom-field*;
The earth did shake, the heavens dropt,
the clouds did water yield.
5 The mountains from before the Lord,
they flowed down apace;
That *Sinai* hill did melt before
the God of *Isra'ls* face.

3:

6 In days of *Shamgar Anaths* son,
likewise in *Jaels* dayes,
The high-wayes unfrequented were;
men journey'd through by-wayes.
7 *Israels* villages lay waste,
till I *Deborah* rose;
Till I a Mother did arise,
for *Israels* repose.

4:

8 They chose new gods: then in their gates
was war. O was there then
A shield or spear in *Isra'l* seen
'mongst fourty thousand men?
9 My heart to *Isra'ls* Rulers is,
themselves who willingly

mong the people offered.
O bleſs God heartily.

5.

o Ye that on aſſes white do ride,
ye that in Judgement ſit,
nd ye that by the way do walk,
ſee that ye ſpeak of it.
1 In places where they water drew
the Archers made a noiſe:
here now Gods righteous acts to ſhew,
men ſhall lift up their voice.

6.

he righteous acts in favours of
Iſraels villages:
or, ſince that time, Gods people may
go to their gates in peace.
12 Awake, awake, *Deborah*, wake,
awake a ſong to ſing:
iſe, *Barak Abinoams* ſon,
away thy Captives bring.

7.

13 Then over peoples Nobles He
the Remnant Lordſhip gave:
he Lord made me dominion
o'r mighty ones to have.
14 Their root was out of *Ephraim*
againſt th' *Amalekite*:
mong the people, after Thee
went on the *Benjamite*.

From

8.

From *Machir* did their Governours
unto the war go down:
And they that use the writers pen
came out of *Zebulun*.
15 The Princes chief of *Issachar*
did with *Deborah* go;
Ev'n *Issachar* did march alongst,
and *Barak* went also.

9.

Unto the valley he was sent
upon his feet: but yet
The *Reubenites* divisions did
great thoughts of heart beget.
16 Why didst thou stay among the folds,
the noise of flocks to hear?
For *Reuben* his divisions
heart-searchings great there were.

10.

17 The *Gileadite* remained still
on *Jordans* other side:
As for the *Danite*, why did he
within his ships abide?
The tribe of *Asher* went not forth;
but still continued
Upon the haven of the Sea,
and in his creeks lay hid.

11.

18 But *Zebulun* the people was,
which did with *Naphtali*,

On height of battel-field, expose
their lives to Jeopardie.
19 The Kings did come & fight, then fought
the Kings of *Canaan*,
In *Taanach* by *Megiddo* streams:
they took no silver gain.

12.

20 The heavens from above they fought,
those glorious stars of light,
Against the Captain *Sisera*,
did in their courses fight.
21 Them *Kishon* river, *Kishon* brook,
that ancient floud did drown
And sweep away. Thou, O my soul,
their strength hast troden down.

13.

22 By reason of the pransings were
to pieces broken then
The horses hoofs, through pransings with
the mighty warlike men.
23 The angel of the Lord did say,
curse *Meroz*, bitterly
Proclaim ye those accurst that dwell
within the same; for why?

14.

They came not forth to help the Lord,
but stay'd secure at home,
And to *JEHOVAHS* help against
the mighty did not come.

24 *Jael*, the *Kenite Ebers* wife,
'bove women bleſt ſhall be;
Yea, more than others of her ſex,
bleſt in the tent is ſhe.

15.

25 She gave unto him milk, when he
for water her beſought;
And butter, in a Lordly diſh,
ſhe forth unto him brought.
26 She put her hand unto the nail;
her right hand ſhe apply'd
Unto the work-mans hammer: then
ſhe knockt him till he dy'd:

16.

The mighty *Siſera* ſhe ſmote;
and then cut off his head,
When, piercing through his temples quite,
ſhe had him ſtricken dead.
27 He at her feet bow'd, fell and lay;
he bow'd and fell withal
Betwixt her feet, and where he bow'd,
quite dead he there did fall.

17.

28 The mother then of *Siſera*
lookt, if ſhe might eſpy
Him from the window; then did ſhe
thorow the lattiſe cry;
Me-thinks his Charet comes not yet;
what meaneth this delay?

How

How is it that his Charet-wheels
do make so long a stay?

18.

29 Her Ladies wise, that by her were,
did answer to her make;
Yea to her self she turn'd her speech,
and on this wise she spake;
30 Have they not sped well? and the spoil
divided have not they,
To each a Damsel one or two?
to *Sisera* a prey,

19.

Of diverse colours needle-work,
with diverse colours wrought,
On both sides, meet for necks of those
the spoil away that brought?
31 So let Thine enemies perish all,
O Lord; but let all those
That love Him be, as when the Sun
forth in his brightness goes.

Upon the Song of *Hannah*.

Returned Pray'r begets returns of praise:
A Samuel giv'n the heart doth sweetly raise
To celebrate the Lords excellency:
And this inspires the tongue to prophesy.
A woman-praying-praising Saint we see:
Would we had many women such as she.

SONG

SONG V.

The Song of *Hannah* the mother of *Samuel*, 1 *Sam.* 2. 1.

And Hannah *Prayed, and said;*

MY heart rejoyceth in the Lord:
in God my horn on hy
Is raiſed, and my mouth enlarg'd
against mine enemy:
Becauſe I am made very glad
in Thy Salvation.
2 There is none holy as the Lord:
beſide Thee there is none:

2.

Nor like our God is any Rock.
3 Talk not ſo proudly then:
And let no more your ſpeeches be
ſo arrogant and vain:
For why JEHOVAH is a God
of knowledge moſt compleat:
And by *Him* duly weighed are
mens actions ſmall and great;

3.

4 The bows are broken of thoſe men
that mighty were and ſtout:
And they that ſtumbled formerly
with ſtrength are girt about.
5 Thoſe have hir'd out themſelves for bread
who had been full before;

And

And they that hungry were have ceaſt
to be ſo any more:

4.

So that ſhe who was barren once,
hath brought forth ſeven; whereas
She's waxed feeble, which before
in children fruitful was.

6 The Lord is He who kills, and who
alive from death doth ſave:
The Lord brings down to hell, and He
doth bring up from the grave.

5.

7 The Lord makes poor, and He it is
that riches doth beſtow:
The Lord caſts down, and thoſe exalts,
that formerly were low.

8 The poor He raiſeth from the duſt,
and from the dunghill He
Lifts up the begger, making them
to ſit in high degree,

6.

Among great Princes, and the Throne
of glory to obtain
In heritage: for to the Lord
Earths pillars do pertain;
And He hath ſet the world on them.

9 His Saints feet keep will He:
But, as for wicked men, they ſhall
in darkneſs ſilent be.

7.
For no man ſhall by ſtrength prevail.
10 Who with the Lord contend
Quite cruſht ſhall be: from heav'n ſhall H
upon them thunder ſend.
Earths utmoſt ends the Lord ſhall judge:
He ſtrength will give His King:
And His Anointeds horn will raiſe
above each other thing.

Upon Davids *Lamentation over* Saul *and* Jonathan.

WHat's this! Lament a perſecutor, ſo!
A Father, King, the Lords Anointed tho.
Yet he himſelf the Succeſſor deſign'd!
That cannot byas this heroik mind.
What too! bewail a Rival for the Throne!
Friendſhip drown'd Rivalſhip: Rare caſe! yet one.
A foil that brings a Crown, is't ſuch a Croſs?
Yet 'tis Godspeoples and his Countreys loſs.
Where's ſuch a Subject, Friend, ſuch publick Spirit?
But where will we now with a David meet?

SONG VI.

The Lamentation of *David* over *Saul* and *Jonathan*, 2 *Sam.* 1. 17, 19.

THe Ornament of *Iſrael*
hath got a deadly wound
On thy high-places. Oh, how are
the mighty faln to ground!

20 O tell not in the heathnish town
of *Gath* these tydings sad:
And in the streets of *Asshkelon*
no news of this be made.

2.

Lest Daughters of the *Philistines*
too much their mirth express;
Lest Daughters of th' uncircumcis'd
should leap for joyfulness.
21 *Gilboa* mountains, let no dew,
nor rain upon you fall;
And let no fields of offerings
upon you be at all.

3.

For shields of mighty men were there
cast vilely by for spoil:
The shield of *Saul*, as he had not
anointed been with oyl.
22 The bow of *Jonathan* from bloud
and fat of stout men slain
Was not turn'd back: the sword of *Saul*
returned not in vain.

4.

23 Lovely and pleasant in their lives
were *Jonathan* and *Saul*,
And to their end they parted not,
one death did them befall.
In swiftness Eagles, and in strength
they Lyons did excell.

24 Weep over *Saul*, O Daughters ye,
that are of *Israel*,
Who caus'd you Scarlet wear, and things
delightful to behold;
And did on your apparel put
rich Ornaments of Gold.

25 How are the mighty faln, amidſt
the battel, ſhamefully!
O *Jonathan*, thou waſt thruſt through
upon thy places hy.

6.

26 My brother *Jonathan*, I am
diſtreſſed ſore for thee:
Thou haſt been very amiable
and pleaſant unto me:
Thy wondrous Love to me did paſs
the Love of women far.

27 How are the mighty faln! how loſt
are th' Inſtruments of war!

Upon the following Thankſgiving and Prayer.

O what appearing contraries,
Agree in divine Myſteries!
Service refus'd, yet well allow'd;
A silenc'd man, yet ſpeaking loud.
God granting mercies, while denying:
The ſoul high flying, yet low lying.
Hopes diſappointed, not deceived.
Mercies enjoy'd, whilſt not received.

Receipts discharg'd, yet still expected.
What will all be, when all's perfected?

SONG VII.

Davids Thanksgiving and Prayer, when the Lord by *Nathan* allowed his purpose, but refused his imployment, to build Him an House, reserving that for his Son; mean time promising in exchange to build him a sure house, *&c.* which specially points at Christ and His Kingdom, 2 *Sam.* 7. 18. compared with 2 *Chron.* 17. 16.

Then went King David *in and sat before the Lord, and he said;*

NOw, who am I, O Lord my God!
my house, O what is it,
That Thou hast brought me hitherto!
19. 17. This was a small thing yet,
Lord, in thy sight; but also Thou,
O God most gracious,
Speak'st, for a great while yet to come,
good to Thy servants house.

2.

Is this the way of man, O Lord!
for Thou hast lookt on me,
Lord God, according to the state
of men of high degree.
20. 18 And what can *David* unto Thee
say more, relating to
Thy servants honour? for, O Lord,
Thy servant well know'st Thou.

3.

21.19. Thou, for Thy Word & Servants ſake,
according to Thine heart,
Doſt all this greatneſs, and to me
theſe great things doſt impart.
22.20. Wherefore, Lord God, Thou'rt great
with Thee to be compar'd; (& none
No God beſide Thee, witneſs all
we with our ears have heard.

4.

23, 21. And like Thy people *Iſrael*
on Earth what Nation is,
Whom God the Lord went to Redeem,
that ſo they might be His:
Of greatneſs and of dreadfulneſs
to make Himſelf a Name,
By doing things exceeding great
and terrible for them.

5.

Ev'n for Thy Land and People, which
Thou didſt Redeem by Grace
From *Egypt*, Nations and their gods
expelling from their face?
24. 22. For Thine own *Iſrael* Thou haſt
for ever ſtabliſht now
To be Thy people, and to them
become a God art Thou.

6.

25.23. And now, what Thou haſt ſpoken,
eſtabliſht be alway, (Lord,

Touching Thy ſervant and his houſe;
and do as Thou didſt ſay.
26. 24. Yea be it verify'd, that ſo
Thy high Fame ſtill abroad
May publiſht be, ſaying, the Lord
of Hoſts is *Iſra'ls* God;

7.

Yea *Iſra'ls* God He will remain:
and ſtill before Thy face
Let Thine own ſervant *Davids* houſe
have a ſure dwelling-place:
27. 25. For Thou, O Lord of hoſts, who art
the God of *Iſrael*,
Unto Thy ſervant haſt been pleaſ'd
this matter to reveal;

8.

Saying, I'll build an houſe to thee:
Thy ſervant now, therefore,
Hath found his heart diſpos'd to pray
this Pray'r Thy face before.
28. 26. And now, Lord God, Thou art that
Thy words all true they be: (God
And to Thy ſervant all this good
is promiſed by Thee.

9.

29. 27. Now therefore, let Thy pleaſure be
with bleſſing to maintain
Thy ſervants houſe, that ſtill it may
before Thy face remain.

And since Thou spoken hast and blest;
O Lord my God, therefore,
With blessing shall Thy servants house
be blest for evermore.

Upon the following Thanksgiving and Prayer.

THE Sea gives rivers, and receives them back;
By this it hath no growth, by that no lack.
Free Grace gives all we have, and gives the heart
To offer back all that it doth impart.
A Saint esteems't one of his choice receits,
when he a single heart for duty gets.
It is the life of Mercies, when they raise
The heart to God, and loose the tongue to praise.

SONG VIII.

Davids Thanksgiving and Prayer, when he and the Princes offered willingly for the building of the Temple, 1 *Chron.* 29. 10.

Wherefore David *blessed the Lord before all the Congregation; and* David *said,*

O Lord, the God of *Israel*,
our Father, blest be Thou
From age to age eternally;
as we do bless Thee now.

11 O Lord, the Greatness and the Power,
and Victory are Thine;
And Glory unto Thee belongs,
with Majesty divine:

2.

For Thine is all in heav'n and earth;
the Kingdom is Thine own: And

And *Thou* above all, as the Head,
exalted art alone.
12 Both wealth and honour come from
all things *Thou* doſt command, (*Thee*
As Soveraign Lord; yea mighty Power
and ſtrength are in *Thine* hand.

3.

Greatneſs to give and ſtrength to all
is in *Thine* hand likeways.
13 We thank *Thee* therefore now, our God,
Thy glorious Name we praiſe.
14 But who am I now, and what is
my people, Lord, that we
Are able thus ſo willingly
to offer unto *Thee*?

4.

For all things do from *Thee* alone,
as from their Fountain, flow:
And we have giv'n *Thee* nothing elſe,
but what *Thou* didſt beſtow.
15 For ſtrangers we and pilgrims are,
as all our fathers were:
Our days on earth are as a ſhade;
there's no abiding here.

5.

16 Our God, what ſtore we have prepar'd,
to build an houſe to *Thee*,
For *Thy* moſt holy Name, is *Thine*:
all of *Thine* hand have we.

17 My God, I also know, that Thou
the heart doſt throughly try,
And pleaſure haſt in uprightneſs:
and as for me, lo I

6.

With upright heart have off'red all,
and with a chearful frame;
And have with joy, Thy people here
obſerv'd to do the ſame.
18 Lord God, our fathers God, keep this
ſtill in the inward part,
Fixt, of Thy people; and to Thee
do Thou prepare their heart.

7.

19 And give to *Solomon* my ſon,
Thy ſtatutes to obſerve;
That from Thy Laws and Teſtimonies
his heart may never ſwerve:
And that he may do all theſe things,
and build the Palace fair,
For which all theſe materials
by me provided are.

Otherwiſe thus.

Lord, give the King a perfect heart
Thy ſtatutes to perform:
To do all things to build Thy houſe,
and errours to reform.

Upon *Davids* laſt words.

THe Swan ſings ſweetlieſt, when near his death.
Heav'ns heirs moſt ſweetly ſpend their dying breath.
Their duty, grounds of hope, and what ſhall be
The wickeds end, they then moſt clearly ſee.
Would we the Godly's comforts, dying, claim,
Do we, while living ſound and build with them.

SONG IX.

The laſt words of *David*, 2 Sam. 23. 1.

1 *DAvid* the ſon of *Jeſſe* ſaid,
the man rais'd up on hy,
Th' Anointed One of *Jacobs* God,
who ſang moſt pleaſantly:
Ev'n *Iſra'ls* Pſalmiſt ſweet thus ſaid;
2 The Spirit of the Lord
Did ſpeak in me, and by my tongue
revealed was His Word,

2.

3 The God of *Iſra'l* ſaid, the Rock
of *Iſra'l* ſpake to me:
Who ruleth men ought to be juſt,
rule in Gods fear ſhould he.
4 So ſhall he be, as when the light
of morning doth appear,
When Sun ariſeth, and from Clouds
the early day is clear:

3.

As warming beams of Sun-ſhine bright
ſucceeding unto rain,
Which makes the tender graſs to ſpring
out of the earth again.

5 Al-

5 Although my house be not with God
so as it ought to be;
An everlasting covenant
yet He hath made with me,

4.

In all things ordered and sure;
where my desire I place,
And my salvation all; though yet
He make it not increase.
6 But sons of *Belial* shall be all
as thorns thrust quite away;
Because, to handle them with hands
no man adventure may:

5.

7 But who will touch them must be fenc'd
with Ir'n and staff of spear:
And they with fire shall be burnt up,
where they best seated are.

Take for a Conclusion of this Book the third, fourth and fifth Verses preceeding in Davids *last words, as, according to the Dutch Translation, they are made to contain a Prophesie of* Christ; *Thus,*

A Ruler shall be over men,
just, ruling in Gods fear;
Who shall be as the morning light,
when Sun ariseth clear;
Ev'n as a morning without clouds;
as Sun-shine after rain,
Whose warming beams make grass to spring
out of the earth again.

2.

Although my house be not with God
so as it ought to be;
An everlasting Covenant
yet He hath made with me
In all things ordered and sure;
all my desire's in it,
And my Salvation, though He shall
not make Him spring as yet.

The end of the first Book.

Spiritual Songs.

The Second

BOOK

Containing the

SONG of SOLOMON,

CALLED,

The Song of Songs.

Translated into English Meeter, and fitted to be Sung with any of the common Tunes of the Psalms.

The Third Edition, Revised and Corrected by the Author.

Whereunto is now subjoyned by way of *Appendix*, That excellent Commendation the Son of God gives of Himself to the Children of Men, under the Name of *WISDOM*, *Prov.* 8. in the same kind of Meeter.

Psal. 45, In the Title---*Maschil A Song of Love.* Vers. 1: *My heart is enditing a good matter; I speak of the things that I have made, touching the King: My tongue is the pen of a ready writer.* 2: *Thou art fairer than the children of Men---*

Isal. 62. 5.---*As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.*

Zeph. 3. 17. ---*He will rejoice over thee with joy, He will rest in His love---*

Rev. 21. 20. ---*Surely I come quickly, Amen. Even so, come, Lord Jesus.*

Edinburgh, Printed by the Heir of *Andrew Anderson*, Printer to His most Sacred Majesty, *Anno DOM.* 1686.

The Songs contained in this Book, are as follows;

Song

I. *Song of Solomon*, Chap. 1.
II. Chap. 2.
III. Chap. 3.
IV. Chap. 4.
V. Chap. 5.
VI. Chap 6.
VII. Chap. 7.
VIII. Chap. 8.
IX. *The Commendation of* Christ *under the Name of* Wisdom, *Prov.* 8.

Advertiſement to the Reader.

CConcerning the *Song* of *Solomon*, thou mayeſt take notice, That it conſiſteth wholly in an allegorical Dialogue or Conference (containing the mutual Loves and Praiſes of *Chriſt* and His *Church*) betwixt the *Bridegroom*, or *Solomon* repreſenting *Chriſt*: The *Spouſe* ſignifying the *Church* in general, and more grown Chriſtians therein: and the *Daughters of Jeruſalem*, or *Bride maids*, figuring particular *Churches*, or weaker and younger Profeſſours. There are alſo the Bride-grooms *Friends*, repreſenting *Miniſters* of the Word, who are ſo ſtiled. *John* 3. 29. (for I do not incline to think, *Angels* make up any part of this Conference.) But theſe, though we find them ſpoken to by the Bride, *Chap.* 2. 5. And by the Bridegroom, *Chap.* 2. 15. And ſpeaking jointly with the Bridegroom, *Chap.* 6. 13. and 8. 9. Yet can I not find them ſpeaking by themſelves, any where in this Diſcourſe. There being then three principal Interlocutors or Speakers; you may find them deſigned in the Margin, where, I think, each of them begins to ſpeak; The *Bridegroom* by *B. G:* The *Spouſe* by *Sp.* The *Daughters* by *D.* In the placing of which, as I have followed mine own judgement, and that of others, who are Learned and Judicious Authors, (for there are differences of opinion, amongſt Expoſitors in this, as to ſome places, others being of themſelves clear to every one) So I will not preſume to preſcribe or impoſe upon the Judgement of any perſons that may think otherwiſe; and I have endeavoured to keep my *Paraphraſe* ſo cloſe to the words of the Text, that their opinion cannot be prejudged in making uſe of it, whomever of any of all thoſe named they ſuppoſe to be the Speakers, or wherever they may, with any reaſon, place the marks of them.

As concerning the *Appendix*, *Prov.* 8. Which holdeth forth the eternal *Son* of God, commending to us His own matchleſs excellencies, under another Form, aſſuming the name of *wiſdom*, and Perſon of a Mother kindly beſpeaking the Eſteem, Love, Entertainment, Attendance and Obedience of her Children, in a moſt Sublime and Pathetical ſtrain: The ſameneſs of the Subject and Penman, with the likeneſs of Stile (being another Poetical Allegory) and

that

that this Book might be somewhat proportionable to the rest, have invited me (sith I could not allow my self to omit it, and no place was so proper for it) to subjoyn it. And that the Reader or Singer may the more readily find out and quote them; I have sub-distinguished each Chapter of the *Song* (as afterwards those of the *Lamentations*, for the same cause) into a several *Song*; making, by that means, the *Appendix* to be the ninth *Song* of this Book. I shall now detain thee with no further Preface or Apology; but do heartily wish thee benefit by this homely *Paraphrase*. Farewell.

Upon the Song of Songs.

Reader, I dare be bold to offer thee
A Song, *which the superlative degree*
Above four times two hundred fifty one
Hath justly claim'd, and now is left alone
A worthy Trophee *of the Victory*
Of Providence o'r times edacity.
Which though it do appear unto thy view,
Thus coursly cloth'd with my poor Rhime, yet you
May well perceive an heav'nly beauty shine,
In lively Emblems Mysteries *divine.*
O'tis a Love-Song! *True; yet doth inflame*
The heart with such a love as works no shame.
Thy strictest modesty 't will not offend;
But Christ *and* Grace *unto thy soul commend:*
It borrows terms from common loves & things;
This heav'nly Muse yet nothing common sings.
The purest Loves, the choicest things below
Are represented in this Scene; *yet show*
But darkly, what th' espoused Soul doth find
In her Belov'd and His Embraces Kind.
These Hieroglyphicks *best those Souls can read,*
Whom He to God both Kings *and* Priests *hath made.*
To these of Sacred Mysteries *are shown*
The Secrets, *which to others rest unknown.*

Then warning take a spiritual heart to bring,
If with true pleasure thou wouldst Read *or Sing.*

THE

Spiritual Songs.

BOOK II.

THE

Song of Solomon,

CALLED

The Song of Songs.

Chapter 1. Verse 1. *The Title.*

The Song most excellent, wherein King Solomon *doth sing, Christ and His* Church *their mutual Loves, in manner following.*

SONG I. *Vers.* 2.

Sp. THE kisses of His mouth most sweet
let Him to me impart;
For why, Thy Love more cheering is,
then wine unto mine heart.
3 Thy Name's as Ointment poured forth;
Thine Odours do excel
In pleasant savour: therefore do
the Virgins love Thee well.

2.

4 Draw me; we will run after Thee:
the King *He* did me bring
Into His Chambers; hence will we
in Thee rejoice and sing: We

We also will commemorate
Thy Love with more delight
Then wine most relishing can yeeld:
Thou'rt lov'd by the upright.

3.

5 O Daughters of *JERUSALEM*,
though I do black appear,
Like Tents of *Kedar*; yet I am,
as *Solomons* Curtains fair.
6 Regard not then my Sun-burnt-face,
no beauty there you'l see;
Because the Sun with scorching beams,
hath looked upon me.

4.

My Mothers children were incens'd
against me, and did make
Me keep the vineyards, whilst no care
I of mine own did take.
7 Acquaint me, O my best Belov'd
I humbly Thee request,
Where Thou dost feed, and where Thou
Thy Flock at noon to rest: (mak'st

5.

For why should I, in mourning plight,
(as those that lose their way)
Turning by Thy companions flocks,
be left to go astray?
8 Fairest of women, know'st thou not?
then let the Flock thee guide:

Go

Go trace their steps, and feed thy kids
the Shepherds tents beside.

6.

9 Unto a companie, my Love,
I rightly thee compare,
Of strong and goodly horses, which
in *Pharaohs* Charets are.
10 With Jewels comely are thy Cheeks,
with chains of Gold thy Neck.
11 We golden Borders will, to thee,
with studs of Silver make.

7.

12 While with His train the King doth sit,
His Table round, about;
A very sweet and fragrant smell
my *Spiknard* sendeth out.
13 My Welbeloved is of Myrrhe
a bundle unto me;
Betwixt my breasts, throghout the night,
repose himself shall *He*.

8.

14 Of Camphire, my Beloved is
to me, a Cluster fair,
Such as the fruitful Vineyards of
Engedi use to bear.
15 Lo, thou art fair My dearest Love,
most comely is thy hew:
The chast simplicity of Doves
thine eyes do lively shew.

9.

Sp. 16 Lo, my Belov'd, Thou'rt alſo fair,
Thine aſpect is moſt ſweet:
Our Bed is flouriſhing all green,
wherein our Loves do meet.
17 Our houſes are, with Cedar beams
well built, which do not fade;
Our Galleries, wherein we walk,
of Cypreſs ſweet are made.

SONG II. Chap. 2.

B. I Am the fair and goodly Roſe,
that grows in *Sharon* field:
And I the pleaſant Lilie am,
ſuch as the valleys yeeld.
2 As Lilies do the hurtful thorns
ſurpaſs in glory far;
None of the Daughters to My Love
in beauty equal are.

2.

Sp. 3 As, like unto the Apple-tree,
the wood affordeth none;
Amongſt the Sons none can compare
with my Beloved One.
Under His ſhade, with great delight,
I ſat me down to reſt;
Where I found ſhelter, and His fruit
was ſweet unto my taſte.

3.

He brought me to His houſe of wine,
my ſorrows to allay:
And He His Banner all of Love
did over me diſplay.
5 Stay me with Flagons, and my heart
with apples comfort ye;
Becauſe my heart o'rcharg'd with Love
is pain'd and faint in me.

4.

6 His left hand underneath my head
He maketh for to ly,
And with His right hand He doth me
embrace moſt tenderly.
7 I therefore, by the Roes and *Hinds*
which in the fields do ſtray,
With ſolemn adjuration
this charge on you do lay;

5.

O Daughters of *Jeruſalem*,
do not diſturb His eaſe,
Neither do ye my deareſt Love
awake, until *He* pleaſe.
8 The voice of my Beloved! O
this me with wonder fills!
He leaping on the mountains comes,
and skipping on the hills.

6.

9 My Well-beloved's as a Roe,
like a young *Hart* is *He*; Lo,

Lo, near at hand, behind our wall,
you may *Him* ſtanding ſee:
He at the windows looketh forth,
and, through the Lattiſes,
He like unto a freſh blown flower,
doth ſhew his comelineſs.

7.

10 My Deareſt ſpake, and ſaid to me;
My love, My Faireſt one,
11 Riſe, come away. Lo, winter's paſt,
the rain is o'r and gone:
12 The flow'rs appear upon the earth;
the time is now at hand,
That birds do ſing; the Turtles voice
is heard within our land.

8.

13 Fig-trees put forth green figs; & Vines
with tender Grapes you may
Find ſmelling well: ariſe, My Love,
My Fair One, come away.
14 My Dove, that in the clefts of Rocks
for ſhelter, doſt abide,
In ſecret places of the ſtairs,
for ſafety doſt thee hide;

9.

Thy Countenance O let Me ſee,
thy voice O let Me hear;
For comely is thy Countenance,
thy voice ſweet to Mine ear.

15 Tak

15 Take Us the Foxes, for they do
our vineyards much annoy;
The little *Foxes*, which the Vines
with tender Grapes destroy.

10.

16 My Welbeloved *He* is mine,
and I am also *His*:
Among the Lilies sweet and fair
His place of feeding is.
17 Turn, my Beloved, till day break,
and till the shadows flee:
Come, like the young *Hart* or the Roe
on *Bether* hills to me.

SONG III. Chap. 3.

BY night I sought my souls Belov'd,
when I on bed was laid:
I sought *Him*; but I found *Him* not:
then to my self I said,
2 I will arise now, and I will
the Citie go about,
And seek *Him* whom my soul doth love,
until I find *Him* out.

2.

Through streets & broad-ways I will go,
and seek Him carefully;
Accordingly I did Him seek;
yet find Him did not I.

3 The watch-men did me find, as they
about the City went.
Saw ye my Deareſt One, ſaid I:
but got not my intent.

3.

4 I then proceeded in my ſearch;
but ſcarcely had I gone
A little from them, ere I found
my Welbeloved one.
I held and would not let Him go,
till I had Him receiv'd
Into the houſe and inmoſt rooms
of her that me conceiv'd.

4.

5 O Daughters of *Jeruſalem*,
I do you ſtraitly charge,
Ev'n by the Roes, and by the Hinds
which run in fields at large;
That ye do no diſturbance make,
to interrupt His reſt,
And that ye wake not up my Love,
until it pleaſe Him beſt.

5.

℣. 6 O! what an One is this that from
the Wilderneſs aſcends,
As ſmoke, like Pillars in the air,
mounting ſtill heav'nward tends;
Who with Frankincenſe & with Myrrh
perfumed is ſo well,

And

And with sweet Pouders of all sorts,
which Merchants use to sell?

6.

8 Behold His Bed, ev'n *Solomons*
is guarded well about
By threescore men of *Israel*
most valiant and stout.
8 They all hold Swords, & train'd for War,
each man in warlike plight,
His sword hath on His thigh, because
of terrour in the night.

7.

9 King *Solomon* a Charet made,
of Wood of *Lebanon*,
10 Unto Himself, Whose Pillars were
of Silver, every one:
The Bottom Gold; with Purple He
did cover it above:
For Daughters of *Jerusalem*,
the midst was pav'd with Love.

8.

11 Daughters of *Zion*, go ye forth,
behold King *Solomon*
Wearing a glorious Diadem
His royal Head upon;
The Crown, which by His Mother dear
was set upon His Head,
The day, wherein He was espous'd,
and when His heart was glad.

SONG IV. Chap. 4.

B.g BEhold, Thou 'rt beautiful My Love,
lo, thou art very fair:
Doves eyes thou haſt within thy Locks:
moſt comely is thy Hair,
Like to a flock of Goats, which from
mount *Gilead* appear.

2 Thy Teeth are like a flock of Sheep,
which evenly they ſhear,
Up from the waſhing newly come;
and whereof every one
Brings forth by pairs, of all the which
unfruitful there is none.

3 Thy Lips a threed of Scarlet bright
do lively repreſent:
And in thy Speech there doth appear
a Grace moſt excellent.
The Temples of thine head within
the dreſſings of thine hair
Unto a piece of Pomegranate
I fitly may compare.

4 Thy Neck is like King *Davids* Tower
built for a Magazen,
Whereon a thouſand Bucklers hang,
all ſhields of mighty men.

5 And

4.

5 And thy two Breasts compleatly form'd
resemble well a pair
Of young Roes that are twins, which feed
among the Lilies fair.
6 Until the day do break, and shades
do flee away from hence,
I'l get Me to the mount of Myrrhe,
and hill of Frankincense.

5.

7 Thou art all fair, My deerest Love,
there is no spot in thee.
8 Come, O My Spouse, from *Lebanon*,
from *Lebanon* with Me.
Thy prospect from *Amana's* heights,
Shenirs and *Hermons* take;
Those hills, where Leopards their dens,
and Lionesses make.

6.

9 My Sister and My Spouse most dear,
thou hast unhearted Me,
With one eye, one chain of thy Neck,
and join'd my heart to Thee.
10 How fair is thy surpassing Love,
My Spouse, My Sister dear!
How much to be prefer'd to Wine
that choisest Vines do bear!

7.

How do thine Ointments pass in smell
all Spices precious!

11 Thy Lips, as doth the Hony-comb,
drop ſweetneſs, O My Spouſe:
And underneath thy Tongue is Milk
with Hony ſweet'ned well:
Thy Garments do, like *Lebanon*,
ſend forth a pleaſant ſmell.

8.

12 A Garden well encloſed may
My Siſter Spouſe be cal'd,
A Spring ſhut up on ev'ry ſide,
a Fountain that is ſeal'd.
13 Thy Plants are like an Orchard fair,
ſet with the Pomegranate,
With Camphire, Spikenard, & the choiſ
of Fruits moſt delicate:

9.

14 Spiknard, all trees of Frankincenſe,
Myrrhe, Aloes, and ſweet Cane,
Saffron and Cinnamon, with all
chief Spices that remain.
15 The Gardens by a Fountain clear
are watered throughout,
A Well of Living-waters, which
from *Lebanon* flow out.

10.

16 Awake, O North-wind, come thou South,
upon My Garden blow,
That all the Spices thereof may
forth in abundance flow.

Sp. O Let my Welbeloved come
into His Garden then;
And let Him eat the pleasant Fruits,
which to Himself pertain.

SONG V. Chap. 5.

B.g I Am into My Garden come,
My Spouse, My Sister dear;
My Myrrhe and Spice I gath'red have,
and ate with hearty chear
My Hony, with My Comb, and drunk
My Wine and Milk have I:
Eat, O My Friends, drink, O Belov'd,
yea drink abundantly.

2.

Sp. 2 I sleep; but yet my heart doth wake:
the Voice, me-thinks, I hear
Of my Belov'd, who knocking saith,
B.g My Love, My Sister dear,
My Dove, My Undefiled One;
make open doors to Me:
With dew Mine Head, with drops of night
My Locks all wet they be.

3.

Sp 3 I have put off my Coat, how shall
I put it on again?
I have but lately washt my Feet,
defile them shall I then?

4 The-

4 Thorow the hole was in the door,
then did my Welbelov'd
Put in His hand, and for Him were
my bowels greatly mov'd.

4

5 To open to my Welbelov'd
I did arise at last:
My hands then flow'd with Myrrhe, sweet
my fingers dropped fast (Myrrhe
Upon the handles of the Lock.

6 To my Beloved One
Then op'ned I; but my Belov'd
ah! was withdrawn and gone.

5

My soul then failed me, when I
His former speeches kind,
Of which I made so light account,
did call into my mind.
I sought Him with all diligence,
but found He could not be;
I call'd upon Him, but He gave
no answer unto me.

6

7 The City Watch-men did me find,
and Keepers of the Wall;
They smote me, yea they wounded me,
and took from me my Vail.
8 O Daughters of *Jerusalem*;
if my Belov'd you find,

I charge you tell Him, that for Love
I am much pain'd in mind.

7.

D. 9 Faireſt of Women, what is t' in
thou find'ſt in thy Belov'd
Above all others, that thou doſt
appear ſo greatly mov'd?
We pray thee, tell us, what thou mean'ſt
to charge us thus ſo hard,
As if there were no lovely one
with thine to be compar'd?

8.

Sp. 10 My Welbeloved (would ye know?)
is White and Red moſt fair:
Among ten thouſand, as the Chief,
the Standard He doth bear.
11 His Head is as the maſſie Gold,
ev'n as the Gold moſt fine:
His Locks are buſhie, curled well,
and raven-black do ſhine.

9.

12 His Eyes are clear and amiable,
like eyes of Doves that ſtay,
Near Water-ſtreams, waſht white with (milk,
and fitly ſet are they.
13 His Cheeks as Tow'rs of ſweet per-
and Beds where Spices grow: fumes,
His Lips as Lilies are, from which
ſweet ſmelling Myrrhe doth flow.

10.

14 As Rings of Gold with Beryl set,
so do His Hands appear:
His Belly as bright Ivory
O'rlaid with Saphirs clear.
15 His Legs as Marble Pillars are
fine Sockets fixt upon
Of massie Gold: His Countenance
looks out as *Lebanon*:

11.

'T is as the Cedars, excellent.
16 His Mouth it is most sweet:
Yea whatsoever is in Him
to raise desires is meet.
O Daughters of *Jerusalem*,
a person such as this
Is my Beloved and my Friend,
ev'n such a one He is.

SONG VI. Chap. 6.

D. FAirest of Women, whither is
thy Welbeloved gone,
And turn'd aside? that we with thee
may seek this Lovely One.
Sp. 2 My Friend is to His Garden gone,
to Beds of Spices rare;
That in the Gardens He may feed,
and gather Lilies fair.

2.

3 To my Beloved I belong,
and my Belov'd to me:
To feed among the Lilie-flowers,
great pleasure taketh He.

B. 8 4 Thou 'rt comely as *Jerusalem*,
my Love, as *Tirza*, fair;
Yet as an Host with banners, thou
dost terrible appear.

3.

5 Thine Eyes O turn from Me, because
they have Me vanquished:
Thine Hair is as a flock of Goats,
that shine from *Galeed*.
6 Thy Teeth are as a flock of Sheep,
up from the washing gone,
Each bearing twins, among all which
barren there is not one.

4.

7 Unto a piece of Pomegranate
right well may I compare
The Temples of thine Head, within
the dressings of thy Hair.
8 Twise thirty Queens and Concubines
twise fourty hough there be,
And multitudes past reckoning
of Virgins though you see;

9 My Dove, My Undefil'd's but one,
the onely One for worth,
That's of her Mother, and the choice
of her that brought her forth.
The Daughters saw her, and they did
most bleſſed her proclaim;
The Queens and Concubines her saw,
and praiſed her with them:

6

D. 10 O who is She that looketh forth,
as when the morning clear,
After the darkneſs of the night,
beginneth to appear;
Fair as the Moon, and as the Sun,
with ſpotleſs Light array'd;
Yet dreadful as an Army, when
their Banners are diſplay'd?

7.

B. g 11 Into the Garden I went down
of Nuts, that I might there
Behold the Valley-fruits, and Vines,
if flouriſhing they were;
And if the Pomgranates did bud.
12 But unawares to Me,
Like Charets of *Amminadib*
My Soul made Me to be.

8.

13 Return, O *Shulamite* return;
return, make no delay;

O

O whither doſt thou go? return,
that look on thee We may:
What will ye in the *Shulamite*
of ſo great worth eſpy?
We of two Armies, as it were,
will ſee a company.

SONG VII. Chap. 7

Bg HOw comly are thy Feet with ſhoes,
O Princes Daughter fair?
The whole compoſures of thy Thighs
like precious Jewels are,
Which by a work-mans hand are wrought
that's in his Art well ſkill'd.
2 Thy Navel's like a Goblet round
with liquor always fill'd.

2.

Thy Bellie's like an heap of Wheat,
ſet round with Lilies fair,
3 Of young Roes that are twins thy Breaſts
reſemble do a pair.
4 Thy Neck is as an Iv'ry tower;
thine Eyes are pure and clear,
Like thoſe Fiſh-pools in *Heſhbon*, which
Bathrabbim gate are near.

3.

Thy Noſe is like that Tow'r which ſtands
on *Lebanon* ſo high.

To-

Toward *Damascus*, yielding sight
unto the Watch-mans Eye.
5 Thine Head upon thee *Carmel-like*,
thine Hair like Purple-dy:
The King within the Galleries
His Love to thee doth ty.

4.

6 How fair and pleasant for delights
art thou, O Love most dear!
7 Thy Stature Palm-tree like, thy Breasts
as Clusters do appear.
8 Unto the Palm-tree ever green,
I said, I up will go,
And of the Branches will take hold,
which on its top do grow.

5.

Now also shall thy Breasts be like
to Clusters of the Vine;
Likewise the savour of thy Nose,
as Apples sweet and fine:
9 Thy Palat, as best Wine, which I
for My Beloved keep,
That goeth sweetly down, and makes
their Lips to speak that sleep.

6

10 I do by Marriage-ty belong
to My Beloved One;
And He upon me doth bestow
His best affection.

11 Come

11 Come, my Beloved, let us go
into the fields abroad;
And let us in the Villages
by night make our abode.

7.

12 Let us get up betimes unto
the Vineyards; let us see
The Vines that grow within the same,
if flourishing they be:
And if the tender Grape do yet
begin for to appear;
And if the Pomegranates bud forth:
my Loves I'l give Thee there.

8.

13 The Mandrakes they do now send forth
a sweet and fragrant smell:
And pleasant Fruits of all sorts are
at Gates where we do dwell:
All Fruits, I say, both new and old,
which for Thine use alone,
I have laid up in store, O Thou
my best Beloved One.

SONG VIII. Chap. 8.

6p. O That Thou as my Brother wert,
that suckt my Mothers breast:
I would Thee find without, and kiss;
yet should not be disgrac't.

2 *I* would Thee lead, and bring into
my Mothers house, who me
Would well instruct, *I* spiced Wine
to drink would give to Thee;

2

And Juice wrung from my Pomegranate,
3 His left hand He should place
Under my head, and His right hand
should kindly me embrace.
4 O Daughters of *Jerusalem*,
I Charge you, why should ye
Stir or awake my Love, untill
it shall His pleasure be?

3.

D. 5 (Who's this, up from the Wilderness,
that leaning comes, we see,
Sp. On her Belov'd!) *I* rais'd Thee up
under the Apple-tree: (forth
There was it, that Thou wast brought
by Thine own Mother dear;
From pains of Birth deliv'red there
was she who did Thee bear.

4.

6 O, as a Seal upon Thine Heart,
I pray Thee, set Thou me;
And as a Signet on Thine Arm
let me be set by Thee:
Love's strong as Death, and Jealousie
is cruel as the Grave;

The

The Coals thereof are Coals of Fire,
a ve'ement flame that have.

5.

7 Love many Waters cannot quench,
nor Flouds it overflow;
Yea put the caſe, that any man
ſhould offer to beſtow
Ev'n all the ſubſtance of his houſe,
to purchaſe Love thereby;
It nothing would avail, but be
contemned utterly.

6.

Bg 8 We have a little Siſter, ſhe
no Breaſts hath; what ſhall we
Do for Our Siſter, in the day
ſhe ſpoken for ſhall be?
9 Is ſhe a Wall? we'l on her then
a Silver-Palace rear:
Is ſhe a Door? with Cedar-boards
we will encompaſs her.

7.

Sp. 10 I am a wall; as for my Breaſts,
like Tow'rs they formed are:
Then I, as one that favour finds,
did in His Eyes appear.
11 King Solomon a Vineyard had
at *Baal-hamon*; He
To Keepers let the Vineyard out,
with whom He did agree;

Tha

8.

That each a thousand Silverlings
for Fruit thereof should pay,
12 My Vineyard which is mine, it is
before my face alway:
To Thee, O *Solomon*, by right
a thousand doth pertain,
And unto those that keep the fruit
two hundred do remain.

9.

B.g 13 O thou that in the Gardens dwel'st,
thy fellows do give ear
Unto thy sweet and pleasant voice;
O cause Me it to hear.
p. 14 Make haste, my VVelbelov'd, and be
Thou like unto a Ro,
Or to a young Hart on the Hills
which full of Spices grow.

Upon the following Commendation of *CHRIST* under the name of *WISDOM*.

WIsdom though all men think they do desire,
And masters of it some themselves profess;
Yet few unto its native Spring aspire,
That what is truly such they may possess.
Some that would set Her price most to enhance,
Their ignorance of Her do but bewray:
whil'st empty speculations they advance,
Or worldly wit and Policy display.
With first of mankind, some who reach too hie,

To

To pluck forbidden fruit and eat the same,
Taught by the Devil themselves to deifie,
Are plung'd in Hell, and do but see their shame.
Many have wit but only to do ill,
And vice with masks of Vertue to disguise.
From Satan some do borrow Art and Skill
To work those ills he helps them to devise.
Some value moral Prudence, who at most
Some Shadow, not the Substance do pursue;
Which proves them fools, though they of Wisdom boast.
But would'st thou have what's Noble, Rich and True:
Come; here's the Source; th'eternal WISDOM *cry'th:*
See, She commends Her self unto thy choice,
The Treasury in which all blessing ly'th:
Her kindly entertain and hear Her voice.
CHRIST *in the* Song *doth as a Spouse appear,*
Loving and lov'd with mutual sweet delight:
Here, as a Mother kind her Children dear
Into her arms, so doth He us invite.
This Love, *This* Wisdom *do for thine embrace,*
Whose infinit perfections none can trace.

SONG IX.

The SON of GOD CHRIST JESUS, under the name of *WISDOM*, openly offering and commending Himself to the Children of Men, in the incomparable Excellency of His Doctrine, Nature, Power and Riches, in His eternal God-head, incomprehensible Generation of the Father, and Conjunction with Him, in His Love and Grace, with the Happiness of those that embrace Him, Prov. 8. 1.

Subjoined by way of APPENDIX *to the* Song *of* Songs.

1 THe Soveraign *WISDOM*, doth not She put forth Her Voice and cry?
2 And *UNDERSTANDING* sets Her self on top of places Hy,

In

In ways and places of the paths,
3 At Gates where People croud,
At City-entries, and at Doors,
there She doth cry aloud.

2.

4 To you, O great men, is My call:
My Voice to all mens Sons.
5 Fools, be of understanding heart:
learn wit, ye simple ones.
6 Give heed; for noble Princely things
are uttered by Me:
The op'nings of My lips to speak
things wholly right shall be.

3.

7 For, Truth and nothing but the Truth
My mouth doth still express:
Abomination to My lips
is every wickedness.
8 *In* Righteousness are all the Words
which from My mouth do sound;
And nothing froward or perverse
in them is to be found.

4

9 They all are clear and plain unto
the understanding mind;
And they are altogether right
to them that knowledge find.
10 Receive ye My *In*struction,
before the Silver fine:

And

And Knowledge, rather than choise Gold
out of the richest Mine.

5.

11 For *Wisdom* is more excellent
than precious *Rubies* are:
All things that are desireable
with Her cannot compare.
12 I *WISDOM* have with prudent Wit
My dwelling place; and *I*
Find out the Knowledge of all things
contrived wittily.

6.

13 To hate ill is the Fear of God:
all pride and haughtiness,
The evil way, and mouth *I* hate
that speaks with frowardness:
14 Counsel is Mine, and Wisdom sound
which ever doth abide:
All Understanding is with Me,
and *I* have Strength beside.

7.

15 By Me Kings reign, and Princes they
do righteousness decree.
16 Princes, all Judges of the Earth
and Nobles rule by Me.
17 All them that bear a love to Me
I love most tenderly:
And those that seek Me early shall
Me find assuredly.

8.

18 Riches and Honour are with Me,
Wealth that doth ſtill endure,
19 And Righteouſneſs. My fruit excels
Gold, yea the Gold moſt pure:
Mine Increaſe than choice Silver is
more to be valued.
20 I in the way of Righteouſneſs,
in paths of Judgement lead:

9.

21 That thoſe that love Me I may cauſe
poſſeſſion to have ſtill
Of true ſubſtantial Good, wherewith
their treaſures I will fill.
22 In the beginning of His Way
the Lord did Me poſſeſs;
23 Before His Works of old; or e'r
the Earth was put in dreſs:

10.

Ere time began I was ſet up,
from all Eternity:
24 Whil'ſt yet no Depths in Being were,
ev'n then brought forth was I:
When as there were no Fountains, which
with Waters do abound.
25 I was brought forth before the Hills
or Mountains He did found.

11.

26 While yet He had not made the Earth,
nor ſpacious Fields appear;

Nor such chief parts of Earth, as fit
for Habitation were.
27 Then I was there, when He the Heavens
did garnish and prepare;
And cast the Surface of the Depth
in figure circular.

12.

28 When He at first established
the Clouds and upper Sky:
When He the Fountains of the Deep
did strongly fortify.
29 When His Decree He gave the Sea,
whose waters His Command
Might not transgress: and Earth made firm
on its own Bases stand.

13.

30 Then I, as One brought up with Him,
was by Him, and each day
Was His delight, rejoicing much
before His Face alway.
31 I, in the habitable part
was of His Earth, ev'n then
Rejoicing still, and My delights
were with the Sons of men.

14.

32 Then, Children, hearken to Me now;
they're blest that keep My VVay.
33 Instruction hear, and so be wise;
O cast it not away.

34 The

34 The man is blest that heareth Me,
who daily at *My* Gates
Doth carefully atttend and watch,
at *My* Door-posts who waits.

15.

35 For whosoever findeth *Me*
of Life he maketh gain,
And loving Favour from the Lord
he surely shall obtain.
36 But He his own Soul greatly wrongs
from *Me* who go'th astray:
VVhoever haters are of *Me*,
in love with Death are they.

The End of the Second Book.

Spiritual

Spiritual Songs.

The Third

BOOK.

Taken out of the BOOK of the

Prophet

ISAIAH:

Tranſlated into Engliſh Meeter, and fitted to be Sung with any of the common Tunes of the Pſalms.

The Number, Order, and Titles of the SONGS, the following Page will ſhew.

Iſai: 24. 14. *They ſhall lift up their voice; they ſhall ſing for the Majeſty of the Lord, they ſhall cry aloud from the Sea.*

15. *Wherefore, glorifie ye the* LORD *in the fires, even the name of the Lord God of* Iſrael, *in the Iſles of the Sea.*

16. *From the uttermoſt part of the earth have we heard Songs, even glory to the righteous:* .....

Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred Majeſty, *Anno DOM.* 1686.

The SONGS contained in this Book are as follows.

Song.

I. The *Song* of the Vineyard, *Chap.* 5. 1.
II. A *Song* of Praise, *Chap.* 12. 1.
III. The Churches triumphant *Song* over *Babel* and her King, *Chap.* 14. 4.
IV. A *Thanksgiving* and Gospel-Prophesie, *Chap.* 25. 1.
V. A *Song* inciting to Faith and Patience in Affliction, *Chap.* 26. 1.
VI. A *Song* of Evangelical Promises, *Chap.* 35. 1.
VII. The *Song* of *Hezekiah*, *Chap.* 38. 10.
VIII. A Gospel-Prophesie and *Song*, *Chap.* 42. 1.
IX. Christs sufferings and Glory, *Chap.* 52. 13. & 53. 1.
X. Christs Triumph over *Edom*, with a Thanksgiving and Prayer of the Church, *Chap.* 63. 1. & 64. 1.

The Conclusion of this Book is four *Sonnets*, or short *Gospel-Songs* of Joy, very sweet and cheering.

I. *Chap.* 44. 21, 22, 23.
II. *Chap.* 49. 13, 14, 15, 16.
III. *Chap.* 52. 7, 8, 9, 10.
IV. *Chap.* 61. 10, 11.

Spiritu

Spiritual Songs.

BOOK III.

Taken out of the BOOK of the Prophet

I S A I A H.

Upon the *Song* of the Vineyard.

DOth Juſt and Holy Majeſty deſcend
To ſhew ſuch Love to ſin-deformed Clay?
Yet baſely vilifi'd, His Plea defend,
Making the guilty Judge? Ah! well He may:
Could more be done? Enough. Here's no reply:
At Juſtice-bar, ſelf-judg'd, we muſt ſuccumb.
But yet at Mercies Door I will deny;
And ſay, Thou canſt and muſt do more: Oh come.
Then tempt not Patience, do not Love provoke:
Come to His Chriſt, ſubmit to His ſweet yoke.

SONG I.

A *Song*, wherein, under the Parable of a *Vineyard*, the Lord ſharply reproveth and threatneth His Church, for her very great unanſwerableneſs to His ſingular kindneſs, and the means of Grace beſtowed on her, *Iſai.* 5. 1.

A *Song* of my Beloved One,
now ſing to *Him* I will
Touching *His* Vineyard: which *He* hath
on a moſt fruitful hill.
2 This Vineyard with a wall *He* fenc'd;
the ſtones *He* gath'red out:
And with the choiceſt of the Vines
He planted it throughout.

2.

A Tower He built in midſt of it,
a Wine-preſs He made there:
But when He looked for good Grapes,
none but Wild-grapes it bare.
3 Now, ye that of *Jeruſalem*
in-dwellers are, and ye
O men of *Judah*, judge, I pray,
'twixt My Vineyard and Me.

3.

4 What more was to be done, than I
have to My Vineyard done?
Then, wherefore, when I lookt for Grapes,
ſave wild-grapes bare it none?
5 I'l tell you now, how I will uſe
My Vineyard: I its hedge
Will take away, and it ſhall be
for common paſturage.

4.

Its Wall I will break down, and it
to treading down will leave:
6 I'l lay it waſte, and none to prune
or dig it care ſhall have.
But pricking Briers and hurtful Thorns
ſhall grow and there remain;
And I will give the Clouds a charge
no ſhow'rs on it to rain.

5.

7 This Vineyard of the Lord, now, is
the houſe of *Iſrael*;

The men of *Judah* are His Plants
for pleaſure that excell:
And He for Judgement lookt; but lo,
oppreſſion appear'd:
And He expected Righteouſneſs;
but lo, a cry was heard.

Upon the following Song of Praiſe.

HEre is a Song reſerv'd for Goſpel-days:
Our elder Siſter joy'd this to foreſee.
We have our turn. Let's ſing, and long to raiſe
An higher Note, when ſhe ſhall ſing as we.

SONG II.

A *Song* of Praiſe fitted for Goſpel-days, and more eſpecially thoſe, wherein *Iſrael* ſhall be Converted and Reſtored: *Iſai.* 12. 1. (Compared with former Chap.) In two Parts.

Part 1. *And in that day thou ſhalt ſay;*

O Lord, I will Thee praiſe, for though
Thou angry with me waſt;
Thy wrath is turn'd away, and now
Thou me comforted haſt.
Behold, God my Salvation is:
I 'l truſt and fear no wrong;
For *JAH JEHOVAH* is my Strength,
and my moſt joyful Song.

2.
He my Salvation is become.
3 Hence ſhall ye joyfully,
Out of the Wells of ſaving health,
draw water plenteouſly.

Part 2. 4 *And in that day ſhall ye ſay;*
Praiſe God, call on His Name, His deeds
abroad do ye proclaim
Among the people, celebrate
His high exalted Fame.

3.
5 Sing to the Lord; for He hath done
things that are excellent:
This, over all the Earth abroad,
is now made evident.
6 *Zions* inhabitant, cry out,
and ſhout aloud; for He
The Holy One of *Iſrael*
is great in midſt of thee.

Upon the following Song of Triumph.

BAbel, *well now triumph thou may'ſt,*
Woilſt thou thy game ſo fairly play'ſt:
But ſtay a little while.
Zion *ſhall have her turn about,*
When thou art with thy Head caſt out,
Become with whoredoms vile.
Old Babel *with her head of Gold*
To be thine Emblem *plain we hold;*
The worſt, we hope, is paſt.

Thy fall's begun, so is our Song:
Thy period hasts, though we think long;
The word of Truth stands fast;
we need not fearing then to doubt,
When he his dying Limbs strikes out.

SONG III.

THE *Churches* triumphant Insultation over *Babel* and her King: in which may be included the Spiritual *Babel* and her Head, with other Arch-enemies of the Church; Dictated to her by the Lord, *Isai.* 14. 3. Thus:

And it shall come to passe in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage.--
4. *That thou shalt take up this Proverb against the King of* Babylon, *and say,*

THe great oppressour, how is he
thus come to be at rest!
The City that was full of Gold,
how is she wholly ceast!
5 It is the Lord who broken hath
the staff of wicked ones:
The Scepter He hath broke of those
that Rul'd the Nations.

2.

6 He who, with unremoved stroke,
in wrath the People smote,
Who over Nations Tyrannie
did use with anger hot.

Is perſecuted now himſelf,
and none doth hind'rance make.
7 The whole Earth is at reſt and peace,
in ſinging forth they break.

3.

8 Firrs, Cedar-trees of *Lebanon*
at thee rejoice, and ſay,
Since thou 'rt laid down, no feller comes,
to make of us a prey.
9 Hell from beneath is mov'd for thee,
to meet thee, coming, there:
It ſtirreth up the dead for thee,
Earths chief ones every where.

4.

It hath raiſ'd from their Thrones all Kings
10 Of Nations: Who to thee
Shall ſpeak and ſay; art thou become
like us, as weak as we?
11 Thy Pomp is brought down to the Grave
thy Viols noiſe and ſound:
Thy Bed is now amidſt the worms,
which wholly thee ſurround.

5.

12 How art thou faln, O *Lucifer*,
Son of the morning bright,
From Heav'n cut down to ground, who
the Nations loſe their might!
13 For thou haſt ſaid within thine heart
aſcend to Heav'n will *I*:

Above

Above the Stars of God *I* will
exalt my Throne on hy.

6.

Upon the Mount, where us'd to meet
the Congregation great;
Yea on the North-side of that Hill,
there *I* will set my seat.
14 Above the Clouds-heights *I'l* ascend;
I'l be like the most *Hy*.
15 Yet thou shalt be brought down to Hell,
in sides of Pit shalt ly.

7.

16 Whoever see thee shall thee view,
and narrow notice take:
Is this Earths Terrour, shall they say,
that did the Kingdoms shake?
17 That made the World a Wilderness,
did Cities overthrow,
That op'ned not the Prison-doors,
to let his Captives go?

8.

18 The Kings of all the Nations,
ev'n all of them do ly,
Each in his Sepulchre at home,
interred gloriously.
19 But like a loathsom Branch, cast forth
out of thy Grave art thou:
And as the Cloths of those that are
slain, with a Sword thrust through,

9.
That to the stones of Pit go down;
and as a Carcase dead,
Which lying still above the ground,
men under foot do tread.
20 *In* honourable Burial
thou shalt not joined be
With any of them, sith thy Land
destroyed was by thee;

And sith thy people thou hast slain:
for truth let this be known;
Their Seed, that evil doers are,
shall never have Renown.

Upon the following Thanksgiving and Gospel-Prophesie.

MAny a Blast hath Zion Mount endur'd:
Sin, death and hell, the world their Kings set on.
She with Debates and Fightings is inur'd;
Which many a day for singing makes her groan.
As did the Head, so do the Members now
To Death, Foes, Pressures oftimes seem to yield:
Yet He for us all those shall overthrow,
And we with Him at last shall keep the field.
We of our Cause and Captain have no shame:
In friends and foes He'l glorifie His Name.

SONG IV.

A *Thanksgiving* for the Churches Defence and Deliverance from Enemies: with a *Propheſie* of rich Gospel-mer-

mercies, Gods peoples final Victory, Light and Joy, and their Enemies destruction, *Isai.* 25 1.

LORD, Thou'rt my God, I'll Thee exalt,
who wonders great dost shew;
I'll praise Thy Name, whose Counsels are
of old most firm and true.
2 For Thou in heap and rubbish laid'st
the City fortify'd,
And strangers Palace, that it shall
ne'r be re-edify'd.

2.

3 Thou therefore, by the people strong
shalt glorified be:
The Cities of fierce Nations
shall be afraid of Thee.
4 For Thou a Strength art to the man
with poverty oppress,
And to the needy Thou a Strength
art in his case distrest.

3.

A Refuge from the storm Thou art,
a Shadow from the heat;
When Tyrants blast is as a storm
which on a wall doth beat.
5 The Tumult Thou of strangers shalt
bring down and make to cease;
As scorching heat, in places dry,
a shadowing Cloud doth ease.

4.

As for thoſe Tyrants violent,
that are ſo dreadful now,
Their Songs of triumph ſhall at length
be made to ſound full low.
6 And in this Mountain ſhall the Lord
of Hoſts a Feaſt prepare
Of fat things, Wines upon the Lees,
to people every where:

5.

A Feaſt of Royal Dainties, full
of Marrow and of Fat,
And Wines refined from the Lees,
moſt pure and delicate.
7 And in this Mount He will deſtroy
the vail which covered
The face of people all, the vail
o'r all the Nations ſpread.

6.

8 He'll ſwallow up in victory
Death that doth cauſe ſuch fears;
And God the Lord from faces all
will wipe away their tears.
And He will take from off the Earth
all the reproach was laid
Upon His people: for the Lord
Himſelf this thing hath ſaid.

7.

9 In that day ſhall they ſay, behold,
This is our God, we have VVith

With earneſtneſs expected Him;
and now He will us ſave:
This is the Lord, for whom we long
have waited; Therefore we
In His Salvation will rejoice,
right glad our heart ſhall be.

8.

10 For in this Holy Mount, the hand
of God the Lord ſhall reſt:
And *Moab* with ſuch other foes
ſhall under foot be threſht;
Ev'n under Him, as men do ſtraw
down for the Dung-hill tread.
11 And He his hands, as one that ſwims,
amidſt them forth ſhall ſpread.

9.

He alſo ſhall bring down the pride
of their excellency,
Together with the ſpoils, which they
laid hands on wrongfully.
12 And He ſhall make the Forts and Towers
of thy proud Walls to fall:
Unto the ground, ev'n to the duſt
He bring and lay them ſhall.

Upon the following *Song*, as Connected with the foregoing *Propheſie*.

WHat! talk of Triumphs, Feaſts and merry days;
Yet, bid us ſing of Sorrow, wo and pain?

Muſ

Muſt we ſtill promiſe Victory and Praiſe,
Yet breathleſs fought, and foil'd in grief remain?
Be theſe our Goſpel-ſweets ſo ſtuff'd with ſow'r?
But ſtop, blind Senſe: Let Faith with Reaſon ſpeak.
Such warming Sun-ſhines may admit a Show'r;
Theſe ſtormy Tempeſts end not in a wreak.
We from our Droſs muſt needs be purify'd:
Foes muſt have place their malice to detect:
Pray'r muſt be quick'ned, and our Faith be try'd,
Our Loyalty, and His entire Reſpect.
Our warfare's here, our Reſt abides us hence:
Our In-comes may our Troubles countervail:
But we have moſt in Hope; Grace will diſpenſe
At laſt in Groſs, what now but by Retail.
The Ground is ſure, our Anchor holdeth faſt:
Bleſt we, who Mercy may with Judgement ſing:
Our Toils, our Trials do not ever laſt;
Aſſured Victory our Battels bring.
Cheer up thy Heart, let not thy Hands fall down:
Embrace the warfare, to obtain the Crown.

SONG V.

A Song (relating to the preceeding Propheſie) inciting to Faith in God, and patience under the Churches afflictions, in hope of Delivery and final Victory, reſting, mean while, under Gods Protection, *Iſai.* 26 1.

In that day ſhall this Song *be ſung in the Land of* Judah;

WE have a City of great ſtrength
to keep us ſafe from wrong:
SALVATION will GOD appoint,
for Walls and Bulwarks ſtrong:
2 Set open ye the Gates, whereby
the Nation juſtify'd,
Which faithfully doth keep the truth,
may enter and abide.

2.

3 Thou wilt him keep in perfect peace,
whose mind on Thee is stay'd;
Because that he his confidence
on Thee hath wholly laid.
4 Trust ye for ever in the Lord;
because the Rock most sure
Of strength in God *JEHOVAH* is,
which ever doth endure.

3.

5 For He brings down, and makes to bow
the men that dwell on hy;
He makes the lofty City low,
ev'n on the ground to ly:
He bringeth it ev'n to the dust.
6 The foot down shall it tread,
The feet of poor ones, and the steps
of men impov'rished.

4.

7 The just mans way is uprightness:
Thou dost most uprightly,
The troden path of righteous men
in equal Ballance weigh.
8 Yea, in Thy way of Judgements, Lord,
attended Thee have we:
Our Souls desire is to Thy Name,
and memory of Thee.

5.

9 I with my Soul have Thee desir'd,
in dead time of the night; Yea

Yea with my Sp'rit in me I will
Thee ſeek ere day be light:
For when *Thy* Judgements righteous
men do on Earth diſcern:
Th' Inhabitants then of the World
ought righteouſneſs to learn.

6.

10 *The* wicked, though he favour'd be,
no juſtice learn he will;
But in the land of Uprightneſs
will deal unjuſtly ſtill:
And of the Lords great Majeſty
take notice will not He.
11 Yea, when *Thy* hand is lifted up,
O Lord, they will not ſee.

7.

But ſee they ſhall, with ſhame that they
Thy people did envy:
The fire prepared for *Thy* foes
ſhall waſte them utterly.
12 Sure Peace, O Lord, *Thou* wilt for us
ordain and bring to paſs:
For *Thou* haſt alſo all our works
wrought for us by *Thy* Grace.

8.

13 Our Lord God, other lords than *Thou*
have rul'd o'r us with hate:
But, owning *Thee* alone, we will
Thy Name commemorate.

14 They

14 They are deceast, they shall not live,
though once most dreadful men;
Yet, Corpses now of life bereft,
they shall not live again.

9.

Thou hast them, therefore, visited;
and hast them utterly
Destroyed, and to perish quite
made all their memory.
15 Thou mad'st the Nation much increase;
Thou glorified wast:
But to Earths utmost ends, O Lord,
remov'd it far Thou hast.

10.

16 They have Thee visited, O Lord,
in time of their distress;
They poured out a Prayer, whilst them
Thy chast'ning hand did press.
17 Like as a Woman great with Child,
when that the time draws nigh
Of her Delivery, is in pain,
and in her pangs doth cry:

11.

So in Thy sight, Lord, have we been,
18 With Child, much pain'd in mind;
And travailing have, as it were,
brought nothing forth but wind:
We have wrought no deliverance
upon the Earth at all;

As for the Worlds Inhabitants,
they are not made to fall.

13.

19 Thy dead men they shall live, and shall
with My dead body rise:
Awake, ye in the dust that dwell,
His praise to solemnize.
Thy Dew is as the Dew, wherewith
green Herbs are watered:
The Earth shall not for ever hold;
but shall cast out the dead.

13.

20 My People, to thy Chambers now
come in, thy Doors make fast;
Ly hid a little moment, till
the wrath be over past.
21 For lo, the Lord out of His place
is coming speedily,
To punish Earths Inhabitants,
for their iniquity.

14.

As for the Earth, her Bloud shall she
disclose to open sight;
And she her slain no longer shall
hold cov'red from the light.

Upon

Upon the following *Evangelical Song.*

AS wicked men are made a Scourge
the Church to exercise;
when they get up, then she falls low;
their fall doth prove her rise.
But they their Summer have at first,
their Winter-storm comes last;
Her endless Summer doth succeed
to many a Winter-blast.
But mark the Chain: Christ life restores;
next doth all Grace pour down:
Then Holiness becomes the Path,
Eternal Joy the Crown.
He that is of a Devil once made a Saint
Of no good Blessing needeth fear the want.
God doth His foes to vengeance sacrifice,
His Churches nuptial Feast to solemnize.

SONG VI.

A Bundle of Gospel-promises to the Church, of rich Blessings Temporal and Eternal, in opposition to the terrible Judgements threatned, in the former Chapter, to be inflicted on her Enemies, *Isai.* 35. 1.

THE Wilderness, the Lonely Place
shall joyful be for those:
The Desert also shall rejoyce,
and blossom as the Rose.
2 It shall bud forth abundantly,
rejoyce and sing aloud;
Of *Lebanon* the Glory shall
upon it be bestow'd.

2.

Th' excellency of *Carmel* too
and *Sharon* there shall be:

They

They shall the Glory of the Lord,
and our Gods Beauty see.
3 The weak hands, therefore, strengthen ye,
confirm the knees that shake.
4 To them whose hearts are fearful say,
fear not, but courage take.

3.

Lo, your God will with vengeance come,
God with a Recompence;
Ev'n He himself will come to you
with health and sure Defence.
5 The eyes of blind men shall be then
enabled well to see;
And those that formerly were deaf,
their ears unstopt shall be.

4.

6 The Lame shall then leap as an Hart,
the Dumb mans Tongue shall sing:
For Waters in the Wilderness,
in Deserts streams shall spring.
7 Parcht Ground shall Pools become, dry Land
with Water-springs shall flow:
In Dens where Dragons lay, shall Grass,
with Reeds and Rushes grow.

5.

8 An High-way shall be there; a way
which shall have for its Name
The WAY of HOLINESS; th' unclean
shall not pass through the same;

But

But it shall be for Holy Ones;
and they that go this Way,
Though otherwise they be but fools,
they shall not go astray.

6.

9 No *Lion*, nor no Rav'nous Beast
shall go or be found there:
But it shall be for them to walk,
that His Redeemed are.
10 At last, the Ransom'd of the Lord,
with Songs returning home,
And endless joy upon their heads,
to *Zion* they shall come:

7.

They shall great Joyfulness obtain,
and gladness in that day;
And sorrow with all sighing shall
be made to flee away.

Upon the Song of *Hezekiah*.

IS Death so grim a Messenger,
That comes to fetch the weary Passenger,
Oppress with Sin and Grief, and send him home?
But oft it finds him in such case,
And some times carries such a wrath-like face,
As if his Lord were giving out his Doome.

To be pluckt early in the flow'r
Of blooming Hopes and Joys just in an hour,
Yea Deaths pale face will make frail Nature shrink.
But when He summons angry-like,
As if His Child quite from Him He would strike;

What Spirit can bear this surcharge, and not sink?

A Conscience clear doth much to stay
The mind; but present Sense will bear the sway,
And either choke the Heart, or give it vent.
Yet Souls that use the Throne to ply,
Cannot elsewhere, but at His Foot-stool ly,
Where their Complaints, their Sighs & Tears are spent.

What will not Childrens Grones procure?
The Fathers tender Heart cannot endure;
But shew, He loves still, when He most doth frown.
To cure His Childs diseased mind,
What will He not both say and do? O kind!
And make rich Comforts sharpest Conflicts drown!

Here's a new Labyrinth, O strange!
The man is non-pluss how to use this Change;
The trouble ends not, rather doth renew;
The weight of mercies how to bear.
The Heart enlarg'd with Love, grows strait with Fear,
Lest it unto his purpose stand not true.

No wonder; for experience makes it plain,
Such frames in vigour do not long remain.

SONG VII.

Isai. 38. 9. *The writing of* Hezekiah *King of* Judah, *when he had been sick, and was recovered of his sickness*, vers. 10.

WHen I was sentenced to have
my days cut off, *I* said,
I'm going, through the Gates of Death,
in Grave now to be laid:
Of my remaining years *I* am
deprived utterly.
11 The Lord in Land of those that live,
now see no more shall I:

I said, I shall not see the Lord,
nor any more obtain
The fellowship of men, with those
that in the world remain.

12 Mine age is past and gone from me,
like to a shepherds Hut;
And as a Weaver doth his Web,
my life I off have cut.

3.

With sickness-sore, He'l cut me off,
ere *I* my days do spend:
From Day ev'n unto Night Thou wilt
now make of me an end.

13 *I* reck'ned till the morning, thus;
He Lion-like will break
Ev'n all my bones: from day to night
an end of me Thou'lt make.

4.

14 I, like a Swallow or a Crane,
did chatter and make mone;
And like a silly lonely Dove,
so did *I* mourn and grone.
Mine Eyes do fail, O Lord, while they
look upward unto Thee:
I am oppressed: O be pleas'd
to undertake for me.

5.

15 What shall I say? He spake to me,
and hath perform'd no less:

I ſhall go ſoftly all my years,
in my Souls bitterneſs.
16 O Lord, by theſe things men do live:
in all theſe things, moreover,
Is my Sp'rits life: ſo wilt Thou me
to health and life recover.

6.

17 Behold, for Peace great bitterneſs
had wholly me poſſeſt;
But from Corruptions Pit my Soul
in Love Thou ſaved haſt:
For Thou haſt caſt behind Thy Back
my ſins both ſmall and great.
18 For why, the Grave Thee cannot Praiſe,
nor Death Thee celebrat.

7.

And for Thy Truth they cannot hope,
that to the Pit go down.
19 The Living, and he only ſhall
proclaim Thy high Renown,
As *I* am doing now this day:
the Father ſhall expreſs
Unto the Children, making known,
Thy Truth and Faithfulneſs.

8.

20 The Lord was ready me to ſave:
in Gods houſe, therefore, ſtill,
My Songs upon ſtring'd *Inſtruments*
ſing, while we live, we will.

Upon

Upon the following Goſpel-Propheſie and Song.

HEre is rich Matter, furniſht for a Song:
And with the firſt we cal'd to Sing.
Should we then be the laſt amidſt the Throng,
Our Sacrifice of Praiſe to bring?
And can our Song in fitter terms be dreſt,
For Goſpel, or for Poeſie,
Then theſe, wherein our Mercies are expreſt,
Now plain, though then dark Propheſie?

The Sp'rit can condeſcend to Babes one while;
Yet how to fly aloft doth know:
The Prophet ſings in high majeſtick ſtile;
Yet ſweeteſt Truths do ſmoothly flow.
Our Saviour cal'd, compleatly qualify'd
Is here preſented to our view:
With Him, and With His work, how ſatisfy'd
The Father is He's pleas'd to ſhew.

The bleſſed Fruits are promis'd to redound
To Gentiles and the Iſles afar;
Which called are His praiſe aloud to ſound,
When theſe great things accompliſht are.
Of Goſpel-grace none have had larger taſte
Than theſe our Iſles; nor was there more
Let out, almoſt in any ages paſt,
Of Bleſſings we have had in ſtore.
Bleſt Britain, *if thou knew'ſt thy day of Grace,*
And Mercies which belong unto thy peace.

SONG VIII.

A Goſpel-Propheſie and Song.

The Mediator pointed forth to us, by the Father, in His Calling, Offices, Qualifications, Furniture, and the bleſſed Fruits thereof, among *Jews* and *Gentiles*: for which

which, all, and in ſpecial the *Gentiles*, are called to the duty of Praiſe, *Iſai.* 42. 1.

BEhold My Servant, whom I do
uphold by My great Might;
Mine Elect One, in whom My Soul
doth greatly take delight.
My Spirit *I* abundantly
have put on Him withal;
And to the *Gentiles* ſaving Truth
make manifeſt He ſhall.

2.

2 He ſhall not ſtrive to cry aloud;
nor ſhall He cauſe His Voice
In open ſtreets be heard, as thoſe
that love to make a noiſe.
3 The ſmoking flax He ſhall not quench;
nor bruiſed reed ſhall break:
He Judgement ſhall bring forth to Truth,
and it victorious make. *Mat.* 12. 20.

3.

4 He ſhall not be diſcouraged,
nor fail till He have ſet
On Earth right Judgement: and the *Iſles*
ſhall for His Doctrine wait.
5 Thus ſaith the Lord, who is the God
that Heav'n and Earth hath made;
Who hath the Heavens ſtretched out,
the Earth in breadth hath ſpread:

Wh

4.

Who made what springeth from the Earth:
to people who doth give
Their Breath, and Spirit unto them
that therein walk and live.
6 Ev'n *I* the Lord in righteousness
have call'd *Thee*, and *I* will
Hold fast *Thine* hand for Thy support,
and keep *Thee* safely still:

5.

And for the peoples Covenant
will give Thee; for a Light
7 Unto the Gentiles: That Thou may'st
restore the blind their sight:
And may'st bring forth the Prisoners
from their imprisonment,
And them that sit in darkness from
the house of their restraint.

6.

8 I am the Lord, that is My Name:
My Glory will not I
Give to another, nor My Praise
to carved imagery.
9 Lo, former things are come to pass:
and now do I declare
New things, which, ere they do spring forth,
I tell you what they are.

7.

10 O sing a new Song to the Lord;
your voices do ye raise,

That from the end of all the earth
ye may shew forth His Praise:
Ye that go down unto the Sea,
and fulness of the same;
The Islands, and whoever are
inhabitants of them.

8.

11 Let Wilderness and Towns thereof
lift up their voices hy,
And Villages inhabited
by *Kedars* progeny:
Let them that dwell among the Rocks
in Songs His Praise express,
And let them from the Mountain-tops
shout loud for joyfulness.

9.

12 Let them unto *JEHOVAH* give
the Glory of His Name;
And in the Isles let them declare
the Glory of the same.
13 The Lord shall, as a mighty man,
go forth; He Jealousy,
Shall, like a man of war, stir up;
yea He shall roar and cry:

10.

Against His foes He shall prevail.
14 Long have I held My peace:
I have refrain'd My self, and have
behav'd with quietness:

But, like a woman travailing,
aloud now will I cry;
I will destroy, and all at once
them swallow up will I.

11.

15 I will make hills and mountains waste,
their herbs with drought will kill:
The Rivers Islands I will make,
the Pools dry up I will.
16 And by a way they know not of
I'l cause the blind to go;
And I in paths will lead them, which
before they did not know.

12.

Yea Darkness Light, things crooked straight
before them I will make.
These things unto them I will do,
and will not them forsake.

Upon the following Evangelical Propheſie.

With Sybils, Pythons *what have we to do?*
Need we pick Dunghils, witneſs uſe Mark 1. 34.
Such as He did Himſelf refuſe, Acts 16. 16.
Having ſo fair a Field to go unto?

Here is plain Goſpel more than Propheſie;
Chriſt *rather pointed than foretold;*
Each word, the Lamb of God behold.
Our blinded Jew, *wilt thou not this eſpie?*

Well might the Fathers *wait, the* Eunuch *doubt.*
But oh! whom seek ye now in vain?
Lo, here you have a Saviour slain.
Read ye this Text, yet will not find Him out?
You pierc'd Him, list Him up. Yet see Him not?
Here is your Altar, Sacrifice,
Your Priest. *O hither turn your eyes:*
The Blood, wherewith you'r slain'd, must wash the blot.

A Feast of Fat things here we have indeed,
Slain and made readie, purest wine:
well may He now say, Come and Dine:
May we then on these Dainties sweetly feed.
This slain Lamb *Liveth* Zions *glorious* King.
The Stone *refused is* head Corner-stone.
That we have pierc'd Him, *O let us bemone;*
But that He Lives, Hosanna *let us Sing.*

SONG IX.

Our Lord *JESUS CHRIST* presented to us in the depth of His Sufferings, and height of His Glory, with the Causes and blessed Effects of both: More summarly, *Isai.* 52. 13. More amply, *Isai.* 53. throughout.

Part I. *Isai.* 52. 13.

BEhold, My Servant prosper shall
in dealing prudentlie:
Extol'd, exalted shall He be,
and raised very hie.
14 And like as many were at Thee
astonied and scar'd;
(For, more than any other man,
His Face and Form was mar'd)

2.

15 So shall He many Nations
besprinkle: yea the Kings Sha

Shall shut their mouths at Him; because
they now shall see such things,
As had not any time before
been unto them declar'd;
And they shall now consider well
that which they had not heard.

Part 2. Isai. 53. 1.

OH! who doth yield belief unto
the Word which we declare?
Gods pow'rful Arm, to whom is it
revealed and made bare?
2 For He before Him shall grow up,
like to a tender Plant,
And as a Root out of a ground
that doth all moisture want.

2.

He hath no *Form* nor Comliness;
and when we shall Him see,
There is no beauty that by us
desired He should be.
3 He is despised, and of men
as nothing valued:
A Man of *Sorrows*, one who is
to Grief accustomed.

3.

And we our faces, as it were,
did hide and turn from Him:
He was despised, and to us
He was of no Esteem.

4 Yea surely, He hath born our Griefs,
our Sorrows carried hath;
Yet we esteem'd Him plagu'd of God,
struck and born down in wrath.

4.

5 But for our Sins it was, that He
did suffer so much Grief:
For our Transgressions He was bruis'd,
that we might find relief.
Upon Him was the Chastisement,
which did our Peace procure;
And we are healed with the stripes,
which He did thus endure.

5.

6 We all, like sheep, have stray'd, & turn'd
each one to his own way:
The Lord on Him th' iniquity
of all of us did lay.
7 It was exacted, and He was
afflicted very sore;
Yet all the while, His holy Mouth
He op'ned not therefore.

6.

But, as an harmless Lamb He is
unto the slaughter bro't;
As sheep before her Shearers dumb,
His Mouth He op'neth not.
8 From Prison and from Judgement He
was taken. O what one

Can

Can undertake for to declare
His Generation?

7.

For He was cut off from the Land
of them that living be:
And for My peoples wickedneſs
the ſtroke received He.
9 He with the wicked, and the rich
did make His Grave, when dead;
Sith He had done no wrong, nor fraud
his mouth had uttered.

8.

10 It pleaſ'd the Lord yet, Him to bruiſe;
He made Him ſuffer pain:
When Thou ſhalt make His Soul for ſin
an off'ring (to be ſlain;)
He ſhall prolong His happy dayes,
and ſee His bleſſed Seed;
And Gods good pleaſure in his Hand
ſhall proſp'rouſly ſucceed.

9.

11 He of the Travel of His Soul
the ſweet Effects ſhall ſee;
And therewithal His joyful Heart
right ſatisfy'd ſhall be.
My righteous Servant many one
ſhall freely juſtifie
Through knowledge of Him; for He ſhall
bear their iniquitie.

10.

12 His portion, therefore, I will give
with great ones, with the ſtout
He ſhall divide the ſpoil; ſith He
to death His Soul pour'd out:
And with Tranſgreſſours numb'red was,
the ſin of many bare;
And Interceſſion made for thoſe
that great Tranſgreſſours were.

Upon Chriſts Triumph over *Edom*, with the enſuing Thankſgiving and Prayer.

Our Lord, once dy'd with His
own Bloud did waſh away
Our Spots, and whilſt He ſeem'd
quite vanquiſht, gain'd the day.
Preſented here with blood of foes all ſtain'd;
There is no place to doubt, the day is gain'd.
If by the Croſs He overcame;
Sure, Crowned He will do the ſame.

Conform to Him, Saints ly
oft bath'd in their own blood,
Yet conquer; which their foes
Laſt ruine ſhall make good.
But ſtill the Church is her own greateſt foe;
Sin wrath procures, deſtroys her, lays her low.
Yet ſtill His Lov's predominant:
His dear bought Bride He will not want.

Then let us bleſs and pray, confeſs, believe:
When His Hand ſmites, His Heart with us doth grieve.
Sith He directs us with Him how to deal;
It ſeems, it is His mind we ſhould prevail.

SONG

SONG X.

CHRISTS *Triumph* over *Edom* (and with them all the Churches Enemies) Represented by way of Dialogue betwixt the *Church* and *Christ*. Whereunto is subjoined a *Thanksgiving* and *Prayer* of the *Church*, *suited* to her afflicted times, put, as it were, into her mouth by God, and given as a Directory of Confession and Prayer. *Isai.* 63 and 64 Chapters.

In four Parts.

Part 1. *The Dialogue*, Chap. 63. 1.

WHo's this that comes from *Edoms* land
from *Bozrah*? who is This,
Whose Cloths are stain'd; yet Glorious
in His Apparel is?
Who in the greatness of His strength,
thus travelleth in State?
I that do speak in righteousness,
whose Pow'r to save is great.

2.

2 But wherefore is it, that Thou art
in Thine Apparel red,
And that Thy Garments are like those
that in the Wine-fat tread?
3 Why, I the Wine-press troden have,
ev'n I my self alone:
Of all the people in the world
assisting Me was none.

3.

For in My wrath and Fury I
them tread and trample ſhall:
My Cloths I'l ſprinkle with their bloud,
and ſtain My Raiment all.
4 Becauſe the day is in Mine *Heart*,
due vengeance to pay home;
And, now at length, the bleſſed year
of My Redeem'd is come.

4.

5 That none to help was or uphold,
much wond'ring, I beheld:
Mine Arm brought Me Salvation then,
My Fury Me upheld.
6 In wrath I'l tread the people down;
and in My Fury I
Will make them drunk, and bring their ſtrength
flat on the Earth to ly.

Part 2. The Thanksgiving, verſ. 7.

THE Love and Praiſes of the Lord
I ſurely will declare,
Concerning all His Favours, which
on us beſtowed are;
And Goodneſs great to *Iſra'ls* houſe,
which He on them hath ſhew'd,
After the riches of His Grace,
and Mercies multitude.

8 For

2.

8 For He did say, they surely are
a People unto Me;
Children that will not liars prove:
their Saviour then was He.
9 In their afflictions all *He* was
afflicted with the same;
The Angel of *His* presence did
Salvation bring to them.

3.

He them Redeemed in *His* Love,
and in *His* Clemency;
He bare them all the dayes of old,
and carried tenderly.
10 But they rebellious were, and vex'd
His holy Sp'rit so far,
That, being turn'd their enemy,
against them *He* made war.

4.

11 On *Moses* and *His* people then,
on dayes of old *He* thought;
Saying, O where is *He* that up
out of the Sea them brought,
With those who Shepherds were design'd
His Flock to oversee?
That did *His* holy Spirit put
within him, where is *He*?

5.

12 That did them with *His* glorious Arm,
by *Moses's* right hand lead, Be-

Before them making Waters part,
His lasting Fame to spread?
13 That carefully did lead them through
the middle of the Deep,
And, as an horse in Wilderness,
from stumbling did them keep?

6.

14 As when a beast down to the vale
goes from some higher place;
The Spirit of the Lord did him
Conduct with quiet pace:
Yea in such manner didst Thou lead
Thy people tenderly,
To make unto Thy self a Name
of glorious Majesty.

Part 3. *The Prayer*, *Vers.* 15.

FRom *Heav'n*, the habitation
of Thine own *Holiness*
And of Thy Glory, O behold
and look on our distress:
The *Zeal*, the Strength, the tender Love
shew'd formerly by Thee,
And Thy great Mercies, where are they?
why thus restrain'd from me?

2.

16 Sure, Thou our Father art, though we
to *Abra'am* be unknown,
And though that *Israel* would not
us for his Children own: Yea

Yea Thou, O Lord, our Father art;
Thou art the very same
That our Redeemer was of old;
this still hath been Thy Name.

3.

17 O Lord, why hast Thou caused us
thus from Thy wayes to erre?
And why hast Thou these hearts of ours
so hard'ned from Thy Fear?
Return, Lord, for the sakes of those
that servants are to Thee,
Unto the Tribes, which Thou hast made
Thine heritage to be.

4.

18 Thy holy People, but short while,
have had it to possess:
Our adversaries under foot
have trode Thine holy Place.
19 We are Thine own; but over them
Thou never Rule didst bear,
And by Thy great and holy Name
they never called were.

Part 3. The Continuation of the Prayer, with Confession of Sin, Chap. 64. 1.

OH that Thou would'st asunder rent
the *Heavens* and break thorow,
That, coming down, the Mountains might
down at Thy presence flow,

2 (As melting fire makes waters boil;)
to make Thy Name appear
Unto Thy foes, that Nations may
before Thee quake for fear.

2.

3 Things terrible, we lookt not for,
when Thou didst bring to pass;
Thou camest down, and mountains did
flow down before Thy Face.
4 For, from all time, no eye, but Thine,
hath seen, no ear hath heard,
Nor heart conceiv'd, what God for His
attendants hath prepar'd. 1 Cor. 2 9.

3.

5 Thou meetest him that doth rejoyce,
and worketh Righteousness,
Ev'n those who Thee in all Thy ways
do mind with thankfulness.
Lo, Thou art very wroth, because
against Thee sin'd have we:
In those there is continuance,
and we shall saved be.

4.

6 But we are all as one unclean,
our Righteousnesses all
As filthy rags: we all do fade,
as leaves do in the Fall;
And our iniquities like wind,
have taken us away.

7 Yet

7 Yet none calls on Thy Name, nor doth
stir up himself to pray,

5.

That so he may take hold of Thee:
for hid from us Thou hast
Thy gracious Face, and for our sins
mak'st us consume and wast.

8 But Thou our Father art: we are
the Clay; Thou, Lord, art He
Who, as the Potter, fram'd us all;
Thine own hand-work are we.

6.

9 Lord, be not angry very sore,
mind not our sins alway:
Behold, we all Thy people are;
consider it, we pray.

10 Thy holy Cities, *Zion* mount
are as a Wilderness,
Jerusalem laid desolate,
all in the same distress.

7

11 Our holy comely House, wherein
our Fathers praised Thee,
Is burnt with fire: our pleasant things
laid wholly waste they be.

12 For these things, Lord, wilt Thou thy self
refrain and save no more?
O wilt Thou hold Thy peace, and still
afflict us very sore?

For a *Coronis* to this Book, take these four short, but very sweet and joyful Gospel-Songs or Sonnets.

Some few, pluckt from a Garden furnisht well
With choice of Fruits and Flow'rs of every kind,
I here present unto thy taste and smell,
Afflicted Soul, to cheer thy drooping mind.

SON. 1. *Isai.* 44. 21, 22, 23.

O *Jacob*, thou My Servant art;
for I have formed thee:
My Servant *Isra'l*, thou shalt not
forgotten be of Me.
I thy transgressions and thy sins
do blot out graciously,
Like misty Clouds. O turn to Me,
for thee Redeem'd have I.

2.

Sing, O ye Heav'ns on high; because
the Lord hath done this thing:
Shout loud ye lower parts of Earth:
O hills break forth and sing,
With Forrests and each Tree therein;
for God hath *Jacobs* race
Redeemed, and in *Israel*
hath glorify'd His Grace.

SON. 2. *Isai.* 49. 13, 14, 15, 16.

SIng, O ye Heav'ns; O Earth, rejoice:
shout, O ye Hills aloud: For

For God upon His people hath
rich Comfort now bestow'd,
And His afflicted pitie will.
Though *Zion* had this tho't,
The Lord hath me forsaken quite,
my God hath me forgot.

2.

But can a woman quite forget
her sucking Child, which lay
Within her womb, to have on him
compassion? yea they may:
Yet, sure, I will not thee forget.
Lo, graven thee have I
Upon My Palms; before Me are
thy walls continually.

SON. 3. *Isai.* 52. 7, 8, 9, 10.

HOw comely on the Mountains are
the Feet of Him that brings
Good-tidings, who doth publish Peace,
brings tidings of good things!
Ev'n He that publisheth abroad
the great Salvation;
That saith to *Zion*, now thy God
sits King upon His Throne!

2.

Thy Watch-men shall lift up their voice,
and shall together sing:
They shall see eye to eye, when God
again shall *Zion* bring.

Jerusalems wastes, break forth in joy,
together sing do ye:
His people God comforted hath,
Zion Redeem'd hath He.

3.

God hath made bare His holy Arm,
in all the Nations view:
For, to Earths utmost ends, our God
will His Salvation shew.

SON. 4. *Isai.* 61. 10, 11.

IN God my Lord I'll greatly joy,
my Soul shall joyful be;
With Garments of Salvation
sith He hath Clothed me:
Me with the Robes of Righteousness
He graciously doth cover;
Like as a Bridegroom and a Bride,
each richly deckt all over.

2.

For as the Earth forth of her self
her tender bud doth bring;
And as the Garden makes what things
are sown in it to spring;
So, by His Grace and Power, the Lord
our God most surely shall
Cause Righteousness and Praise spring forth
before the Nations all.

The End of the Third Book.

Spiritual Songs.

The Fourth

BOOK

Comprehending the

LAMENTATIONS OF JEREMIAH,

WITH

Some Additional Paſſages, out of the ſame *Prophet*, moſtly of like Nature, and of the ſame Subject: Containing Lamentations, Complaints, Inſtructions, Prayers, Penitentials.

Tranſlated into Engliſh Meeter, & fitted to be ſung with any of the common Tunes of the Pſalms.

The Number, Order and Titles of the *Songs*, the next Page will ſhew.

Matt. 11. 17.---*We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.*--

Jerem. 6. 26.---*Make thee mourning as for an only Son, moſt bitter Lamentation; for the ſpoiler ſhall ſuddenly come upon us.* Chap. 7. 29.--- *Take up a Lamentation on high places, for the Lord hath rejected and forſaken the generation of His wrath.* Chap. 9. 20.--- *Teach your Daughters wailing, and every one her Neighbour Lamentation.* 21. *For death is come up into our windows.*---

Chap. 31. 9. *They ſhall come with weeping, and with Supplications will I lead them*---

Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred Majeſty, *Anno DOM.* 1686.

The Songs contained in this Book are as follows.

To keep due Order in the Number of the *SONGS*, and for easier finding of them, each Chapter of the *Lamentations* is reckoned for a several *SONG*, and the rest counted onwards after them, Thus;

Song

I *Lamen.* 1. 1.
II *Lamen.* 2. 1.
III *Lamen.* 3. 1.
IV *Lamen.* 4. 1.
V *Lamen.* 5. 1.
VI A *Lamentation* over *Judahs* foreseen Desolation, *Jer.* 4. 19.
VII A *Lamentation* for *Judahs* desperat condition, both in respect of their Sin and Misery, *Jerem.* 8. 18. & 9. 1.
VIII An *Instruction* concerning the vanity of Idols and Gods Excellency, with a *Denunciation*, *Lamentation*, *and Deprecation* of the approaching Calamity, *Jerem.* 10. 1.
IX A *Lamentation* and *Prayer* upon occasion of a great Calamity, by reason of Drought, in two Parts, *Jer.* 14. 1, 17.
X The Prophets *Complaint* and *Prayer* against his persecutors, *Jerem.* 15. 15.
XI Another of like nature, *Jerem.* 17. 12.
XII Backsliding *Israels Repentance*, *Jerem.* 3. 21.
XIII *Ephraims Repentance* noticed and entertained, *Jer.* 31. 18

Ad-

Advertiſement to the READER.

THis Fourth Book of *Spiritual Songs* (as I have placed and diſtinguiſhed them) conſiſting of the *Lamentations* of *JEREMIAH*, with ſome additional Paſſages out of the ſame Prophet; I have only at preſent, to adverti ſe thee, Chriſtian Reader; 1. As concerning the *Lamentations*, which (as is evident by the whole ſtrain of them) have been Compoſed by the Prophet, upon occaſion of the deſtruction of the City and Temple, the deſolation of the whole Land, and dreadful Calamities preceeding and ſucceeding the ſame; and in a ſtile of Poeſie moſt grave and Pathetick, very ſuitable to the Subject, and to the impreſſions all theſe things had upon his own Spirit, and ought to be in like Caſes on the Hearts of all godly perſons, for whoſe uſe alſo they are by the Holy Ghoſt deſigned: They are, therefore, for the help of memory, all of them, except the fifth Chapter, (which is ſubjoined as an Appendix to the reſt) framed into an Alphabetical Order, as we find ſeveral of the Pſalms (which, it ſeems was uſual in the Poeſies of thoſe days) tho with ſome variety; as here alſo there is; the firſt, ſecond and fourth Chapters, conſiſting of twenty two Verſes a-piece, each Verſe begins with a ſeveral Letter, which comprehend the whole Alphabet; and the third Chapter conſiſting of ſixty ſix Verſes, each three Verſes together do begin with one Letter, thorowout, and all of them in the ſame order they are in *Pſal.* 119. and in our Hebrew Grammars, ſave that Chapter 2, 3, 4. Verſe 16, 17. the order of ף *Pe* and ע *Ghvajin* (otherwiſe than as it is in thoſe, and in the firſt Chapter here) is changed; the Holy Ghoſt not ſeeming to allow too much niceneſs in thoſe ſmaller things. Being then ordered thus, chiefly for an help to memory; I have for the ſame cauſe modelled this Paraphraſe in a conformity thereunto, compriſing each Alphabetical Letter within a double Verſe of eight Lines,

Lines, to keep the purpose of each of them entire within it self: which I found most difficult to observe, so as to keep them close to the Text, and make the Lines run smooth too, in some of those Verses, *Chap.* 1. & 2. which, being longer than the rest, are withall, of various purpose, and sententious: But I have done in this (as in all the rest) though not as I would, yet as I could, to avoid inconvenience, as to both these. In the *Third*, each three Verses that begin with the same Letter, go to one double Verse, throughout. In the *Fourth*, each Verse beginning with a several Letter, yet being much shorter than in the first two, that I might not go out of my Rode, I was put to use a larger Paraphrase, to make eight lines for each Verse; Therefore I again turned it more brief and close in Eights, four Lines to each Letter; endeavouring to avoid in the one, superfluous unhandsome additions; in the other, the omitting of any thing Essential to the genuine Sense of the Text. The *Fifth*, though of alike number of Verses, yet not being Alphabetical, I have not confined my self, but used my own liberty in the Paraphrase.

2. As for the *Additionals*, I shall forbear to make Apologie. The Sameness of the Penman and Subject they relate to, and likeness of strain commending them to be subjoined to the *Lamentations*. The *Tenth Chapter* I could not omit, not only, the latter part being a Lamentation and Prayer, but even the former being so Poetical, of so excellent purpose, and relating to the same Dispensation. But the Design of them all being to stir up to Humiliation and Repentance, I have thought fit to close the whole sad Subject with two sweet Penitentials, which hold forth the Frame of a true Penitent, and the kind entertainment he meets with from the Lord. All which leaving to thy Perusal, and to Gods blessing thereon, I bid thee in Him earnestly, Farewell.

Spi

Spiritual Songs.

BOOK IV.

Comprehending the *Lamentations* of *JEREMIAH*, with some additional Passages out of the same Prophet, *&c.*

Upon the *Lamentations.*

THere is a time to mourn and to be glad:
The Church experience of both hath had.
Yet times with times, if we do but compare;
We'l find, that sorrow is her usual fare:
And mourning-weed most frequently she wears,
While she doth sojourn in this vale of Tears.
Here Joy she tastes but in a passing way;
Her mirth's reserv'd until the nuptial Day.
Mirth often makes her worse, while she is here:
To better her the best is mourning cheer.
Here ordinarily Sin her Beauty marrs,
Provokes her Lord, and causeth many Jarrs;
Here in the fire she must be purify'd,
That she may shine more bright, when she is try'd.
The Devil, the world, with malice great pursueher,
By force and fraud, still seeking to undo her:
And were it not her Lord still bears her thorow,
She had been overwhelmed long ere now.
This mournful Dittie is an Emblem *plain*
Of Sins sad fruits: what misery and pain,
What wo and wreck Apostasie brings on:
Jews do not stand such Monuments *alone.*
If He the Nat'ral Branches *did not spare,*
Let us, how we provoke His Love take care.
We see what we may after them expect,
How such things feeling Members should affect:

The dearest Saints and Churches usual lot,
Which more than once hath made them sing this note.

Wherefore, let us not take it ill to mourn,
Sith after others we but take our turn.
Bless Him, who makes thee sow in tears, with hope
Of everlasting Joy to reap the Crop.

The Lamentations of *Jeremiah.*

SONG I. Chap. I.

א *Aleph. Vers.* 1.

HOW sits the City, that was full
of people, desolate!
How is she widow-like become:
she that was once so great
Among the Nations, and who was
a Princess much renown'd
Amidst the Countreys, how is she
now under Tribute bound?

ב *Beth.* 2.

She weeps sore in the night; her Cheeks
still with her Tears are wet:
From any of her Lovers all
no Comfort she doth get.
All those that were her friends have dealt
with her perfidiously;
Their friendship formerly profest
is turn'd to enmitie.

Gi-

ג Gimel. 3.

Judah into Captivity
departed is and gone,
Becauſe of grievous ſervitude,
and great affliction:
Among the Heathen ſhe doth dwel,
where reſt doth her forſake:
All her Purſuers did between
the ſtraits her overtake.

ד Daleth. 4.

The ways of *Zion* ſadly mourn,
ſith no reſort is made
Unto the ſolemn Feaſts: her Gates
all deſolate are laid.
Her Prieſts do ſigh, her Virgins young
with grief and heavineſs
Oppreſſed are, and as for her,
ſhe is in bitterneſs.

ה He 5.

Her en'mies are the chief, her foes
enjoy proſperity;
For why, the Lord hath grieved her
with ſad adverſity:
Becauſe ſhe her tranſgreſſions
did greatly multiplie,
Her Children young are captive gone
before the enemie.

ו Vau. 6.

And all the ſplendor, wherewith ſhe
was beautifi'd before,

From *Zions* Daughter now is gone,
and doth appear no more:
Her Princes are become like Harts,
when Paſture they find none;
Before the hot Purſuer they
without all ſtrength are gone.

ז *Zajin* 7.

Jeruſalem did, in her days
of mourning and diſtreſs,
Remember all her pleaſant things,
ſhe did of old poſſeſs:
What time her people helpleſs fell
into the En'mies hand,
Her foes did ſee her and deride
the Sabbaths of her Land.

ח *Cheth.* 8.

Jeruſalem hath greatly ſin'd,
ſhe is remov'd therefore;
And is deſpiſed by all thoſe
that honour'd her before;
Becauſe that now her nakedneſs
diſcov'red is to them:
Yea ſhe doth ſigh for grief, and ſhe
doth backward turn for ſhame.

ט *Teth.* 9.

Her filthineſs is in her ſkirts;
ſhe had not her bethought
Of her laſt end; ſhe, therefore, down
is wonderfully brought:

She hath no Comforter: O Lord,
behold my misery;
For th' enemy hath magnify'd
himself exceedingly.

י *Jod.* 10.

The adversary hath his hand
profanely stretched out
On all her pleasant things: for she
hath seen the heathnish rout
Ent'ring into her Sanctuary,
of whom command Thou gave,
That in Thy Congregation they
not any place should have.

כ *Caph.* 11.

Her people all do sigh for grief,
and seek their bread do they:
Their things desireable they have
been forc'd to give away,
To purchase meat to save their life,
in great extremity:
See and regard, O Lord, because
become most vile am I.

ל *Lamed.* 12.

All passers by, doth this to you
seem nothing? Look and see,
If ever sorrow was like mine,
which now is done to me;
Wherewith the Lord hath thought it good
to make me sadly mourn,

The day wherein His anger did
against me fiercely burn.

מ *Mem.* 13.

He, from above, a burning fire
hath sent down in His wrath;
Which, seizing on my very bones,
'gainst them prevailed hath;
A net He for my feet hath spread,
and backward turned me:
He all day, faint and desolat
hath caused me to be.

נ *Nun.* 14.

The yoke of my transgressions
by His own hand is ty'd:
They wreath'd together are come up,
and on my neck abide:
And He hath made my strength to fall;
the Lord hath me giv'n over
Into their hands, from whom I am
not able to recover.

ס *Samech.* 15.

My mighty men in midst of me
the Lord hath trode down all:
Moreover an assembly He
did forth against me call,
Whereby to crush my choice young men
The Lord *JEHOVAH* hath
The Virgin *Judahs* Daughter trode
in Wine-press of His wrath.

ע Ghnajin 16.

For these things I do weep; mine eye,
mine eye runs down a pace
With water; for the Comforter
is far from me, (alace!)
That should from Grief my heart relieve:
and since the hateful foe
Prevailed hath, my Children are
laid desolat and low.

פ Pe. 17.

Zion spreads forth her hands; yet none
to comfort her hath she:
Concerning *Jacob*, God the Lord
hath charged those to be
About *Him* round, that are his foes:
as for *Jerusalem*,
A separated-woman-like,
she is in midst of them.

צ Tzade. 18.

In all these things, I must confess,
the Lord is righteous;
For I against His holy Word
have been rebellious:
Hear, all ye people, and behold,
my sorrow, I you pray:
My Virgins & my choice young men
are captives led away.

ק Koph. 19.

Them that my Lovers were before
I called for; but I

Deceived was by them: my Priests
and Elders misrably
Within the Citie did expire,
while as they sought in vain
Some food whereby their fainting Souls
they might restore again.

ר *Resh.* 20.

That I am in a great distress,
Lord, with compassion see;
My bowels troubled are, mine heart
is turn'd in midst of me;
For I have grievously rebell'd:
without doors, every where,
The Sword bereaveth; & at home,
ev'n Death it self is there.

ש *Shin.* 21.

My foes have heard, that I do sigh,
and Comforter have none:
They all have of my trouble heard;
and that Thou hast it done,
It is the matter of their mirth:
but bring the day wilt Thou,
Which Thou hast called for, and they
shall be as I am now.

ת *Thau.* 22.

Let all the evil they have done
before Thy presence be:
And do Thou also unto them,
as Thou hast done to me

For

For all my great transgressions:
for from my inward part
Many an heavy sigh is sent,
and weary is mine heart.

SONG II. Chap. 2.

א *Aleph* 1.

HOw hath the Lord, in anger great,
on *Zions* Daughter frown'd,
Her cov'ring with a darksom Cloud,
and cast from Heav'n to Ground
The Beauty of *Israel* down!
how hath He quite forgot
His Footstool, in His day of wrath
and indignation hot!

ב *Beth.* 2.

All *Jacobs* habitations
the Lord devoured hath
Without all pitie: throwing down
the strong holds, in *His* wrath,
Of *Judahs* Daughter; and unto
the Ground hath level'd them:
The Kingdom He polluted hath,
and Princes of the same.

ג *Gimel.* 3.

He, in His wrath, all *Israels* horn
hath cut off utterly:
His right hand He hath quite drawn back
before the enemy:

Againſt the houſe of *Jacob* He,
like to a flaming fire
Devouring all things round about,
hath burned in His ire,

ד *Daleth.* 4.

Yea He hath bent His bow, like one
that is an enemie:
He ſet Himſelf, with His right hand,
as an adverſarie;
And ſlew all thoſe that to the eye
caus'd pleaſure or deſire;
In Zions Daughters Tent, He pour'd
His fury out like fire.

ה *He.* 5.

The Lord was as an enemie:
for He hath ſwallowed
Iſrael up: her Palaces
He hath all ruined:
His Fortreſſes He hath deſtroy'd:
in *Judahs* Daughter wo
And doleful Lamentation He
hath greatly made to grow.

ו *Vau.* 6.

He, like a Garden-tent, hath pull'd
His Tabernacle down;
The place of His aſſembly He
hath wholly overthrown:
In *Zion* God hath caus'd the Feaſts
and Sabbaths be forgot;

And

And hath despis'd both King and Priest
in this His fury hot.

ז Zajin. 7.

The Lord hath cast His Altar off:
abhor'd His Sanctuary:
Her Palace-walls giv'n to the hand
of the fierce Enemy:
And they have in the house of God
profanely made a noise,
As when His people did on days
of solemn Feasts rejoice.

ח Cheth. 8.

The Lord hath *Zions* Daughters wall
decreed to overturn;
He stretched out a Line; His hand
He made not to return
From working sad destruction:
the wall He then did make
And rampart mourn; So they became
together wholly weak.

ט Teth. 9.

Her Bars He hath destroy'd and broke
in shivers; and her Gates
Into the very ground are sunk:
her King and Potentates
Among the Gentiles now they are:
the Law no more we have;
Her Prophets also from the Lord
no vision do receive.

י *Jod.* 10.

As for the Elders that belong
to *Zions* Daughter, they,
With silence sitting on the ground,
dust on their heads do lay;
With Sackcloth they have girt themselves:
and of *Jerusalem*
The Virgins do hang down their heads
unto the ground for shame.

כ *Caph* 11.

Mine eyes consumed are with tears;
my bowels all throughout
Are troubled; and upon the Earth
my liver is pour'd out,
Ev'n for my Peoples Daughters breach;
whileas the Children young
And Sucklings in the streets do swoon,
the City all along.

ל *Lamed.* 12.

To their afflicted mothers thus
they, moning sadly, say,
O where is now the corn and wine?
what time they swooning lay
Alongst the City-streets, as those
that wounded are to death,
And in their mothers bosom did
pour out their dying breath.

מ *Mem.* 13.

O Daughter of *Jerusalem*,
what shall I take to be Thy

Thy witneſs? what ſhall I compare,
or equal unto thee,
O Virgin *Zions* Daughter fair,
that I thy grief may cure?
For, as the Sea, thy breach is great;
who can thy health procure?

ג *Nun.* 14.

Thy Prophets vain and fooliſh things
concerning thee have ſeen,
And thine iniquity by them
diſcov'red hath not been;
That thereby thy captivity
they timely might prevent;
But Burdens falſe have ſeen for thee,
procuring baniſhment.

ס *Samech* 15.

All clap their hands at thee and hiſs,
that do paſs by the way;
They at *Jerus'lems* Daughter ſhake
their head, and mocking, ſay;
Is this the City that was wont
to be ſo highly fam'd
For perfect beauty, and the joy
of all the earth was nam'd?

פ *Pe.* 16.

Againſt thee all thine enemies
their mouth have opened:
They hiſs and gnaſh their teeth: they ſay,
we have her ſwallowed:

Yea

Yea, certainly this is the day
we did so long expect:
We now have found and seen the thing
we did so much affect.

ע *Ghnajin.* 17.

The Lord hath done what He devis'd:
the word He had foretold
He hath fulfilled, which He did
command in days of old:
He hath thrown down, and hath not spar'd:
and caus'd thine enemie
O'r thee to joy; He of thy foes
hath set the horn on hie.

צ *Tzade.* 18.

Their heart did cry unto the Lord,
O *Zions* Daughters Wall;
Let tears, all day, and night throughout,
like to a River, fall:
Allow thy self no rest, nor let
the apple of thine eye
Have any intermission,
but weep continually

ק *Koph.* 19.

When watches of the night begin,
arise and cry aloud;
Before the face of God pour out
thine heart, like to a floud:
For thy young Childrens life, to Him
lift up thine hands on hy,

That

That in the top of every ſtreet
quite faint for hunger ly.

ר Reſh. 20.

Behold, O Lord, I Thee beſeech,
conſider unto whom
Thou haſt done this: Shall women eat
the fruit of their own womb,
And children ſwadled with their hands?
Shall Prieſt and Prophet dy,
Slain by the cruel Sword, within
the Lords own Sanctuary?

ש Shin. 21.

The young and old ly in the ſtreets,
upon the ground, O Lord:
My Virgins and my choice young men
are fallen by the Sword:
For Thou haſt in Thy day of wrath
by ſlaughter cut them down:
Thou haſt them kil'd, and unto them
no pitie Thou haſt ſhown.

ת Thau. 22.

Thou haſt my terrours round about
call'd, as a ſolemn Day;
So, in the Day of Gods fierce Wrath,
none did eſcape away,
None did remain: yea thoſe whom I
had wrapt in ſwadling bands,
And had brought up, conſumed are
now by mine en'mies hands

SONG

SONG III. Chap. 3. N 1.

I AM the man, that, by His Rod
of anger hote, hath ſeen
2 Much miſery. For I by Him,
have led and carried been
To darkneſs great, but not to light.
3 He turned is, I ſay,
Againſt me; yea He turns His hand
againſt me all the day.

] 2.

4 My fleſh and skin He hath made old,
He broken hath my bones.
5 Againſt Me Bulwarks He hath built
of great afflictions:
And He hath compaſt me about
with Gall and travel ſore.
6 He hath me ſet in places dark,
as men dead long afore.

I 3.

7 About He hath ſo hedged me,
as I cannot get out:
And He my chain hath weighty made.
8 Yea, when I cry and ſhout,
He ſhutteth out my Pray'r from Him.
9 With hewen ſtone He hath
My ways enclos'd on every ſide,
and crooked made my path.

10 Ev'n

ן 4

10 Ev'n as a Lion and a Bear,
each lurking for his prey,
11 So unto me He was. And He
hath turn'd aside my way:
In pieces he hath pulled me,
and made me desolat.
12 He bent His bow, made me the mark,
to shoot His arrows at.

ן 5

13 The arrows of His quiver He
into my Reins did shoot,
14 Which have them pierc'd. My people all
at me did laugh and flout,
I was their musick all the day.
15 With bitterness He me
Hath filled, and with wormwood drunk
hath caused me to be.

ן 6

16 He brake my teeth with gravel stones,
with ashes cov'red me.
17 And very far from peace my Soul
removed was by Thee:
So I forgat prosperity.
18 Then did I say this word,
Now all my strength, and all my hope
is perisht from the Lord.

ן 7

16 Remembring mine affliction
and woful misery, The

The bitter Wormwood and the Gall.
20 My Soul continually
Doth them remember, and in me
is humbled and brought low.
21 This when I to my mind recall,
My hope begins to grow.

ת 8.

22 That we are not consumed quite,
we may ascribe it, sure,
To Gods unfailing kindnesses,
whose mercies still endure.
23 Yea, every morning they are new:
Thy faithfulness is great.
24 The Lord's my portion, saith my soul;
On Him I'l, therefore, wait.

ט 9.

25 To those that wait for Him the Lord
His goodness doth extend,
Unto the Soul that seeketh Him.
26 'Tis good then to attend,
And the Salvation of the Lord
in silence to expect.
27 'Tis good for man in youth to bear
the yoke upon His neck.

י 10.

28 He sits alone and silence keeps,
because he finds it just
39 To bear it on himself. His mouth
he putteth in the dust,

If so there may be any hope.
30 His cheek yields patiently
To him that smites, and with reproach
himself doth satisfy.

ב 11.

31 For why, the Lord will not cast off
32 For ever. But although
He cause to grieve; yet afterwards
He will compassion show,
According to the riches of
His own Benignity.
33 For He doth not afflict nor grieve
mens children willingly.

ל 12.

34 To trample under foot all those
that prisoners abide
35 Upon the Earth; Or yet the right
of man to turn aside,
Before the face of the most High;
36 And to subvert withall
A man in his just cause, the Lord
approveth not at all.

מ 13.

37 Who's he can say and bring to pass
what God hath not decreed?
38 Out of the Highest's mouth doth not
both ill and good proceed?
39 O wherefore doth a living man
then make so sad complaint,

A man, who only of his sins
receives the punishment?

ג 14.

40 Nay rather, let us search our ways,
and try them carefully,
And let us turn again unto
the Lord that is most Hy.
41 Let us lift up our heart and hands
to God that is in Heaven.
42 We have transgrest, we have rebell'd
and Thou hast not forgiven.

ד 15.

43 With anger Thou hast us pursu'd,
and covered all over:
Yea Thou hast slain, and hast not spar'd.
44 And Thou thy self didst cover
As with a Cloud, so that our Prayer
could not pass through to Thee.
45 Amidst the Nations mad'st Thou us
as filth and scum to be.

ה 16.

46 Against us all our enemies
their mouths have opened.
47 Fear and a snare, wasting and spoil
to us have happened.
48 With flouds of water doth mine eye
run down and cannot hold,
When of my peoples Daughter I
the ruine do behold.

49 Mine

ע 17.

49 Mine eye ſtill trickleth down with tears
not taking any reſt:
50 Untill the Lord look down from heaven,
and ſee our caſe diſtreſt.
51 Mine eye with ſorrow greatly doth
affect mine heart, when I,
The Daughters of my City all
do ſee in miſery.

ץ 18.

52 Mine enemies, without a cauſe,
did chaſe me eagerly,
53 Like to a ſilly bird. They have
cut off moſt cruelly
My life within the Dungeon dark,
and caſt on me a ſtone.
54 Waters flow'd o'r mine head; then I
did ſay, I am undone.

ק 19.

55 I called on Thy Name, O Lord,
out of the Dungeon low.
56 And Thou haſt hearkned to my voice;
Thine ear O hide not now,
When I to Thee do breath and cry.
57 To me Thou didſt draw near,
The day that I did call on Thee:
then ſaidſt Thou, do not fear.

ר 20

58 Lord, Thou the Cauſes of my Soul
haſt pleaded and maintain'd; 59 My

59 My Life Thou haſt redeem'd. O Lord,
what wrong I have ſuſtain'd
Thou haſt beheld; O judge my Cauſe.
60 For Thou haſt clearly ſeen
Their vengeance and devices all,
which have againſt me been.

ע 21.

61 O Lord, Thou their reproach haſt heard,
and all that they deviſe.
62 Againſt me: and the ſpeech of thoſe
that up againſt me riſe,
With their imaginations
againſt me all the day.
63 Their ſitting and their riſing, ſee,
I am their muſick-play.

ק 22.

64 According to their handie-work,
reward them, O moſt Hy.
65 With ſorrow over-vail their hearts,
Thy Curſe upon them ly.
66 With righteous vengeance perſecute
and them deſtroy in wrath,
From underneath theſe glorious Heavens,
which God created hath.

SONG IV. Chap. 4. נ 1.

HOw is the gliſt'ring Gold become
thus wholly darkened!

How

How is it that the Gold moſt fine
is now quite altered!
The ſtones of Gods own Sanctuary,
ſo ſtately once and fair,
Now in the top of every ſtreet
ly ſcatt'red here and there.

2 The precious Sons of *Zion*, once
who were moſt honourable,
And to the pure and maſſie Gold
were juſtly comparable;
How are they now contrariwiſe,
of no more value thought
Then pitchers made of Earth, which are
by hands of Potters wrought!

3 Sea-monſters are by nature taught
to cheriſh their own brood,
Which, kindly drawing out the breaſt,
do yield to them their food:
But ah! my Peoples Daughter is
become in ſavageneſs
More like the cruel Oſtriches
which haunt the wilderneſs.

4 As for the ſucking Child, while he
doth lack his mothers breaſt,
His tongue for very thirſt doth cleave
unto his palat faſt:

The Children young do ask for bread
with importunitie,
But no man doth impart the ſame
to them for their ſupplie.

ה 5 They that in former times did feed
on food moſt delicate,
Go wand'ring up and down the ſtreets
amaz'd and deſolate:
And they that from their tender years
fine ſcarlet us'd to wear,
In ſtead thereof, now to embrace
the Dunghils forc'd are.

ו 6 The Daughter of my People hath
with more ſeverity
Been puniſhed, than *Sodom* was
for her iniquity;
Which in a moment, as it were,
was wholly overthrown;
Nor were there any hands that ſtay'd
upon her, but His own.

ז 7 Her *Nazarites*, in former times,
than ſnow much purer were;
In colour, than the whiteſt milk,
more white they did appear:
Their bodies did in ruddineſs
the Rubies far ſurpaſs,

Their poliſhing than Saphir ſtones
more bright and ſhining was.

8 But darker than the blackeſt Coal
their viſage now is grown;
So that they cannot, when they go
upon the ſtreets, be known:
A skin as dry and withered
as any ſtick they have;
Which (ſith they are ſo very lean)
unto their bones doth cleave.

9 The caſe of thoſe, who by the Sword
are ſlain, is better far
Than theirs, who, by the famine ſtarv'd,
with hunger killed are:
For theſe, ſtill waſting, pine away,
ſtuck through with lingring pain,
Whilſt they the increaſe of the field
by no means can obtain.

10 The women, which at other times
moſt tender hearted were,
Imployed have their hands to ſeeth
the Children that they bare;
Which were made uſe of as their meat,
that woful time, wherein
The Daughter of my people was
deſtroyed for her ſin.

ב 11 As for the Lord, His fury great
accompliſhed He hath,
And He hath poured out on us
the fierceneſs of His wrath:
In *Zion* He a burning fire
hath alſo made to flame,
Which ev'n to the foundations
devoured hath the ſame.

ל 12 Kings of the earth, th' inhabitants
of all the world beſide
This thing would not believed have,
untill they found it try'd;
That th' adverſary and the foe
ſhould ent'red have into
The gates of our *Jeruſalem*,
as we have ſeen them do.

מ 13 Becauſe her Prophets guilty are
of great enormities,
Becauſe her Prieſts committed have
moſt groſs iniquities;
For, by their means, the bloud of thoſe
more righteous who were
Than they themſelves, hath cruelly
been ſhed in midſt of her.

נ 14 Like blind men ſeeing none at all,
They wand'red to and fro.

Upo

Upon the ſtreets; and as for them,
they were polluted ſo
With blood of innocents, that none,
could make approach to ſuch,
But needs muſt be defil'd, if they
their garments did but touch.

15 Hold off, hold off, polluted ones,
unto them they did cry,
Withdraw your ſelves and do not touch;
ſo they away did fly
To other places wandering:
among the heathen then
They ſaid, there's no more dwelling there
for theſe ungodly men.

16 The anger of the Lord hath them
divided quite aſunder;
He will not any more to them
ſhew favour, and no wonder;
The perſons of the Prieſts they did
not any wiſe regard,
The Elders that among them were
they favour'd not nor ſpar'd.

17 And as for us, our eyes did fail,
whilſt we did entertain
Some hopes as yet of ſuccour from
an help that was but vain:

With fruitleſs expectation,
which did our hopes deceive,
We watched for a Nation
that had no power to ſave.

ע 18 Like Hunters in the chaſe, have the
our ſteps purſued ſo,
That in our ſtreets we can no more
with any ſafety go:
Theſe things do ſhew our latter end
to be approaching faſt;
Our days fulfilled are, for now
our end is come at laſt.

פ 19 Our Perſecutors are more ſwift
than Eagles when they fly
Moſt ſwiftly through the Air, their pre
purſuing eagerly:
Unto the Mountains when we fled,
purſue us there did they;
When in the Wilderneſs we lurkt,
they wait for us did lay.

ר 20 The Lords Anointed one, who wa
unto us, as it were,
Our noſtrils breath, they in their pits
did catch, as in a ſnare,
Ev'n he it was, concerning whom
we confidently ſaid,

Among the heathen we shal live
safe underneath His shade.

21 Daughter of *Edom*, well thou may'st
now glad and joyful be;
Thou that dwel'st in the Land of *Uz*;
but know, that even to Thee
The Cup of Vengeance shall pass through;
thou unto drunkenness
Shalt drink thereof, and unto shame
expose thy nakedness.

22 O *Zions* Daughter, of thy sin
is now accomplished
The punishment; He will no more
cause thee be captive led:
Daughter of *Edom*, for thy sin
He will now visit Thee;
Thy manifold iniquities
bring to the Light will He.

Another of the same. ℵ 1.

HOw is the Gold now darkened!
The finest Gold thus chang'd so far!
The Temple-stones quite ruined
In top of each street poured are.

Zions dear sons, O how are they,
fine Gold who were compar'd,

Esteem'd as pitchers made of clay,
Which are by Potters hands prepar'd!

3 Sea-calves to feed their young take care,
The breast they will not let them want:
But ah! our women cruel are,
Like Ostriches that Deserts haunt.

ד 4 The Sucklings tongue, for thirst, unto
His palat cleaves: young children cry
For bread; but none there are who do
Impart the same for their supply.

ה 5 They that have delicatly fed
Now in the streets are desolate:
They that with Scarlet fine were bred
Upon the Dung-hils now have sate.

ו 6 My peoples Daughters underly
A punishment much more severe
Than *Sodom*, which was suddenly
O'rthrown, and no hand stay'd on her.

ז 7 Her *Nazarites* much purer were
Than Snow, & than the milk more white
Their flesh than *Rubies* ruddier
Their polishing like *Saphir* bright.

ח 8 Their face with blackness is so dy'd,
Now in the streets they are not known
Thei

Their skin like to a ſtick is dry'd,
And cleaveth faſt unto the bone.

9 More happy they the Sword hath ſlain,
Than they whoſe life to hunger yeelds;
For theſe are pierc'd with ling'ring pain,
Wanting the increaſe of the fields.

10 Their hands to ſeeth their Children
The tender Mothers have imploy'd: (dear
To them in ſtead of meat they were,
What time My people was deſtroy'd.

11 God hath accompliſhed His wrath,
On us His anger fierce hath pour'd;
A fire in *Zion* kindled hath,
Which its foundations hath devour'd.

12 Kings of the earth, and all that do
Dwell in the World, believed not,
That th' adverſary ſhould into
Jerus'lems Gates have entrance got.

13 Becauſe her Prophets guilty are,
And Prieſts, of much iniquity;
Who bloud of juſt men did not ſpare
To ſhed in her abundantly.

14 Like blind men to and fro they went
Thorow the ſtreets, and were ſo much

Defil'd with bloud of th'innocent,
That men their Garments could not touch

ב 15 They cry'd to them; go, go, unclean
Go, touch not; ſo they hy'd away
And ſtray'd: they'mongſt the heathen the
Said, theſe men could no longer ſtay.

ג 16 Gods anger hath them ſcattered,
He will no longer them regard:
Prieſts faces they not honoured,
And Elders favour'd not nor ſpar'd.

ד 17 Our eyes as yet have fail'd, while w
Lookt for an help that did deceive;
We watcht with care, if we might ſee
A Nation come, that could not ſave.

ה 18 They hunt our ſteps, we cannot go
Now in our ſtreets: Our end is nigh;
Our days fulfilled are; for lo,
Our end is come aſſuredly.

ו 19 In ſwiftneſs our purſuers do
The Eagles of the Air ſurpaſs:
They on the hills did us purſue,
Way-laid us in the wilderneſs.

ז 20 The Lords Anointed one, whoſe ſhad
Gave us ſome breathing to revive,
Thei

Their pits have caught; though we had said,
Mongst heathens under't we shall live.

21 Daughter of *Edom*, that dost dwell
In Land of *Uz*, joy and be glad;
The Cup to thee pass thorow shall:
Thou shalt be drunk and naked made.

22 Thy sins, O *Zion*, finisht be;
Thou shalt no more be captive led:
He will, O *Edom*, punish thee;
Thy sins shall be discovered.

SONG V. Chap. 5. 1.

ALL that is come on us, *O* Lord,
remember graciously:
Consider and behold, we pray,
what shame we underly.
Strangers our houses, Aliens
our heritage possess.
*O*ur Mothers Widows are, and we
*O*rphans and Fatherless.

2.

For money we our water drink,
our wood is sold us dear.
We on our necks the heavy yoke
of persecution bear:
We labour and we have no rest.
6 With *Egypt* we are made,

With *Asshur* also to agree,
to be supply'd with bread.

3.

7 Our Fathers sinned have, and now
on Earth no more they are;
But we of their iniquities
the punishment do beare.
8 Ev'n servants base have over us
obtained the command:
And there is no man that doth us
deliver from their hand.

4.

9 Our bread, with peril of our lives,
we gat in our distress;
Because of the destroying Sword,
which was in wilderness.
10 Our skin, through raging famine, like
an ov'n, was blackened.
11 In *Zion* wives, in *Judahs* Towns
the maids they ravished.

5.

12 Princes are hang'd up by their hand:
the face of Elders grave
13 They did not honour. And the youths
to grind they taken have.
Under the Wood the Children fell,
their burdens were so great.
14 Young men have from their musick
and Elders from the Gate. (ceast,

15 Ou

6.

15 Our hearts joy ceaſed is, our Dance
to mourning turned is.
16 The Crown's faln from our head; wo's
our ſin hath cauſed this. (us;
17 For this our heart is faint, for theſe
our eyes are darkened:
18 For *Zion* mount, that's deſolate;
the Foxes on it tread.

7.

19 Lord, Thou for ever art; Thy throne
all ages doth remain.
20 Why doſt Thou us forget always,
and leave ſo long in pain?
21 Lord, turn us, and we ſhall be turn'd:
our days of old reſtore.
22 For wilt Thou wholly caſt us off,
and ſtill be wroth ſo ſore?

Additional Poetical Paſſages out of the ſame Prophet, moſtly of like Nature and ſtrain, and relating to the ſame Subject: Containing *Lamentations, Complaints, Inſtructions, Prayers, Penitentials.*

Upon the two following *Lamentations.*

THe faithful Meſſenger muſt wrath Denounce,
And threaten ſinners, though he hate procure;
Yet cannot pity like a ſo, renounce:
The wreck foreſeen his heart cannot endure.

The Doom he thund'reth out doth back rebound,
And, like a Dart, his tender heart ſtrikes thorow;
A Floud-gate op'ning by ſo large a wound,
Whence Sighs, Complaints and Tears do guſh and flow.
When men we ſee to their own ruine bent,
We muſt bewail what we cannot prevent.

SONG VI.

Judahs Miſeries and Deſolations procured by their ſin, lively repreſented in a *Lamentation* of the Prophet over the ſame, ſeeing them, as if already accompliſhed, *Jerem.* 4. 19.

MY Bowels! ah, my Bowels now!
pain doth my heart oppreſs;
Mine heart within me makes a noiſe,
I cannot hold my peace:
For, Trumpets ſound, th' alarm of war
heard, O my Soul, thou haſt:
Deſtruction on Deſtruction cry'd,
the Land laid wholly waſte.

2.

My Tents are in a moment ſpoil'd,
my Curtains ſuddenly.
How long ſhall I the Trumpet hear,
the Standard ſee ſhall I?
Becauſe my people fooliſh is
for Me they have not known;
They ſottiſh Children are, in whom
ſound judgement there is none.

3.

They to do evil have indeed
of wiſdom too much ſtore,

But to do any good they have
no knowledge leſs or more.
23 I did behold the Earth, but lo,
it formleſs was and void:
The Heavens alſo, but from them
mine eye no light enjoy'd.

4.

24 The mountains I beheld, and lo,
they trembled all with fear,
When all the little hills I ſaw,
they lightly moving were:
25 I lookt, and lo, there was no man;
all birds of th' air were fled:
26 I lookt, and lo, the fruitful place
a wilderneſs was made.

5.

And, at the preſence of the Lord,
the Cities thereof all
Were broken down by His fierce wrath,
which did upon them fall.------
31 And I have heard the voice, as of
a woman travailing;
And anguiſh, as of her that forth
her firſt-born Child doth bring:

6.

Ev'n *Sions* Daughters voice, who doth
her hands, thus ſobbing, ſpread,
Wo's me, becauſe of murtherers
my Soul is Wearied.

SONG

SONG VII.

A Lamentation *of the Prophet,*

Over the desperat Condition of the people in his time, in respect both of their Sins, and of their approaching Calamities. In two Parts. *Part 1. Jerem. 8. 18.*

WHen as I would comfort my self
against prevailing grief;
Mine heart then waxeth faint in me,
and getteth no relief.
19 Behold, my Peoples Daughters voice,
and crying out for fear
Of those that in far Countreys dwell,
methinks that I do hear.

2.

Is not the Lord, ev'n *Zions* King,
in her? why have they then
Incens'd me with strange vanities,
ev'n with their Idols vain?
20 The harvest time is overpast,
the Summer also gone;
But, that we shall yet saved be,
appearance there is none.

3.

21 I for my Peoples Daughters hurt
am very sore distrest;
I am grown black, astonishment
hath wholly me possest.
22 No Balm, nor no Physitian
doth *Gilead* afford? Why

Why's not my Peoples Daughter then
unto her health reſtor'd ?

Part 2. Jerem. 9. 1.

OH that mine head were flouds, mine eyes
of tears a ſpringing vein;
That day and night I might deplore
my Peoples Daughters ſlain.

2 Oh that I had a Trav'lers Lodge
within ſome Deſert place;
That ſo I might my People leave,
and from among them paſs.

4.
For they be all adulterers,
a ſtated companie

3 Of treach'rous men, who, like their bows,
do bend their tongues to lie:
But are not valiant for the truth
on Earth; for they proceed
From ill to ill, and Me to know,
ſaith God, they take no heed.

The Argument of the following purpoſe.

HEre Heathniſh Superſtitions are condemn'd:
The Prophet warns their Cuſtoms vain to flee:
How much their Idols are to be contemn'd,
Their worſhippers how ſtupid Brutes they be.
How much advantagers the people are,
Who have the Living True God for their own;

Whom with that filth'tis odious to compare,
In Majesty who brightly shines alone;
He arms his people with an Antidote
'Mongst heathens now to be dispersst abroad:
Which he foreseeing sings a dolejul Note,
And prays to moderat and divert the Rod.
When we to earthly dross our minds enslave,
Like großest Idol mongers we behave.

If Iacobs *Portion were but rightly known,*
His Light would soon all borrow'd Glory drown.

SONG VIII.

A Poetical and very Pathetical *Instruction* concerning the vanity of Idols, compared with the Excellency of God, given for the use of His people, now shortly to be carried to *Babylon*, as a preservative against their being tainted with heathnish Superstition and Idolatrie: the near approach of which Calamity is *Denounced. Lamented* and *Deprecated* by the Prophet *Jer.* 10. 1. *In two Parts*;

Part 1. The *Instruction*, *Jer.* 10. 1.

Hear the word which the Lord speaketh unto you, O house of Israel. v. 2.

LEarn not the heathens way, saith God,
and be not ye dismaid,
When signs of Heav'n ye see, whereat
the heathen are afraid.
3 For vain the peoples Customs are:
for one a tree doth cut
Out of the wood: the workmans axe
some shape on it doth put.

4 With

2.

4 With Silver and with Gold they deck
and cover it above;
With nails and hammers fast'ning it,
that so it may not move.
5 They as the Palm-tree upright are,
yet speak they nothing tho;
They altogether must be born,
because they cannot go.

3.

Be ye not then afraid of them;
for they can do to you
No hurt, and nothing is in them,
whereby they good can do.
6 Forasmuch as none is like Thee,
JEHOVAH still the same;
For Thou art very great, in Might
exalted is Thy Name.

4.

7 O Thou that art the Soveraign King
of Nations, who is he
That would not fear Thee? for it doth
pertain alone to Thee.
For why, among the wise men all
of Nations that are,
And in their Kingdoms all none is,
who may with Thee compare.

5.

8 That they are brutish altogether
and foolish, is most plain:

To

To teach men to fall down to Stocks,
is Doctrine falſe and vain.

9 From *Tarſhiſh* Silver ſpread in plates,
From *Uphaz* Gold is brought,
Which after by the Craftſ-mans work,
and Founders hands is wrought.

6.

With Cloth of blue and purple fine
they cloath them bravely then:
What are they all, when all is done?
the work of cunning men.

10 O but *JEHOVAH* He is God,
th' Eternal Verity;
The Living God, who reigns as King
throughout eternity.

7.

When He is wroth, He makes the Earth
to tremble all for fear;
His anger fierce the Nations
not able are to bear.

11 The gods that made not Heav'n & Earth
(to them thus ſhall ye ſay)
From Earth & from below theſe Heavens
ſhall periſh quite away.

8.

12 The Earth His Power hath made, the (World
His Wiſdom ſtabliſhed,
The Heav'ns by His Diſcretion
He over us hath ſpread.

13 When

13 When He is pleaſed to ſend forth
His all-commanding voice;
Then in the Heav'ns a multitude
of waters make a noiſe.

9.

He from the ends of all the Earth
makes vapours to aſcend;
With rain He lightnings makes, & wind
doth from *His* Treaſures ſend.
14 Each man in knowledge brutiſh is:
the graven Image brings
Shame to each founder: meer deceit
are thoſe poor molten things.

10.

15 No breath's in them. They'r vanitie,
the work of minds miſ-led;
Which ſhall quite periſh, when their time
is to be viſited.
16 Not like them *Jacobs* Portion is;
for *He* all things did frame:
Iſrael is His Heritage,
the LORD OF HOSTS His Name.

Part 2. The *Denunciation*, *Lamentation* aud *Deprecation*, verſ. 17.

TRuſs up thy wares, out of the Land
thy merchandiſe muſt ceaſe,
Thou that ſecurely dwelleſt in
the fortified place. 18 *For*

18 For lo, the Lands inhabitants,
ev'n at this once, ſaith God,
I will ſling out and them diſtreſs,
that they may find the Rod.

12.

19 Ah! wo's me for my hurt, my wound
is grievous; but, ſaid I,
This is a Grief, I therefore muſt
indure it patiently.
20 My *Tabernacle* ſpoiled is,
my Cords all broken are:
My Children are gone forth of me,
and do no more appear.

13.

To ſtretch my *Tent* out any more
remaining there is none;
Nor yet to ſet my Curtains up
now have I any one.
21 For why, the Paſtours brutiſh are,
they have not ſought Gods Name;
Hence proſper ſhall they not, their flocks
ſhall ſcatt'red be from them.

14.

22 Lo, News come hote out of the North,
great ſtirrings there, to lay
All *Judahs* Cities deſolate,
a place for Dragons ſtay:
23 That mans way is not in himſelf,
O Lord, well do I know;

Nor

Nor in the man that walks, to guide
his steps, when he doth go.

15.

24 Correct me, but with Judgement, Lord,
not in Thine anger hot;
Left I be quite diminished,
and unto nothing bro't.
25 On heathens pour Thy fury out,
that know Thee not at all,
And Families, which have no care
upon Thy Name to call:

16.

For these have *Jacob* eaten up,
devouring cruelly;
They have consumed him, and made
his dwelling waste to ly.

Upon the following Lamentation and *Prayers*.

Burdens well may be call'd these Propheſies,
Whoſe full weight is at laſt the wickeds part;
Which, while they caſt with ſcorn, the firſt weight lys
upon the Prophets and the Faithfuls heart.
This they by Pray'r diſburden and by Tears,
Confeſſing their own ſin among the reſt:
They uſe Faiths weapons, and expreſs their fears
For Gods dear Name and Zions *Intereſt.*
Which, though for people wilfully miſ-led
By Prophets falſe, they prove of none effect:
With fruitleſs hopes are neither of them fed;
Thoſe He doth own, whilſt theſe He doth reject

When He doth smite, yet teach to mourn and pray,
The end is hopeful, where He points the way.

SONG IX. *In two Parts.*

PART 1. A grievous Dearth by reason of Drought *Represented* and *Lamented*, together with the Prophets *Confession* and *Supplication*, in his own and in the peoples Name thereupon, *Jerem.* 14. 1.

The word of the Lord *that came to* Jeremiah *concerning the dearth.* 2.

JUDAH doth mourn, the Gates thereof
do languish, they are growne
Black to the ground; *Jerusalem*
her cry is upward gone.

3 Their Nobles sent their little ones,
to water-pits they came;
With empty vessels they return'd,
which filled them with shame:

2.

Because they found no water there,
they were abashed sore;
Their heads for very shame and grief
they covered therefore.

4 Yea sith the ground is chapt, because
no rain on Earth did fall;
The plowmen were asham'd, their heads
they covered withall.

3.

5 The Hind brought also forth her young,
and calved in the field,

And

And then forſook the ſame, becauſe
the Earth no graſs did yield.
6 Wild Aſſes ſtood on places high,
they ſnuffed up the wind,
Like Dragons; yea their eyes did fail,
whilſt they no graſs did find.

4.

7 O Lord, though our iniquities
againſt us witneſs bear;
Yet do it for thine own Names ſake,
O Thou our God moſt dear.
For our backſlidings, we confeſs,
are greatly multiply'd,
Committing ſins againſt Thee, we
have foully turn'd aſide.

5.

8 O Thou the *Hope* of *Iſrael*,
his *Saviour*, when he
In trouble is; why in the Land
a ſtranger ſhouldſt *Thou* be?
VVhy ſhouldeſt Thou be as a man
in a way-faring plight,
VVho doth no more but turn aſide
to tarry for a night?

6.

9 VVhy, as a man aſtonied,
ſhouldſt Thou Thy ſelf behave;
And as a mighty man, who yet
not able is to ſave?

Yet

Yet notwithstanding Thou, O Lord,
art still in midst of us,
And we are called by Thy Name;
O do not leave us thus.

PART 2. This Prayer being rejected, so far as concerned the body of that people, who with their Prophets that misled them are heavily threatened; The Lord doth dictat the following *Lamentation* and *Prayer*, to represent further to their view, the sadness of the ensuing Calamities, and to comfort His own, by putting words of Complaint and Prayer in their mouth to plead with Him, *vers.* 17.

O Let mine eyes run down with tears,
both in the day and night,
And let them not desist; but still
remain in mourning plight:
For why, the Virgin Daughter of
my people (ah for wo!)
Is broken with so great a breach,
and very grievous blow.

2.

18 Go I into the fields, behold
those whom the sword hath slain;
The City enter I, lo such
as famine holds in pain:
Yea both the Prophet and the Priest,
each wand'ring from their own,
Do go about into a Land,
wherein they are not known.

19 Hast

3.

19 Haſt Thou rejected *Judah* quite?
Loaths Thy Soul *Zion* hill?
Why haſt Thou ſmitt'n us, and there is
no healing of our ill?
We have been looking long for peace,
and yet no good have found;
And for a time of health, but lo,
our trouble doth abound.

4.

20 Our wickedneſs, our fathers ſin,
O Lord, we do confeſs;
For we againſt Thee ſinned have
by our rebelliouſneſs.
21 Abhorè us not for Thy Names ſake,
expoſe Thou not to ſhame
Thy Glorious Throne; Thy Cov'nant
with us break not the ſame. (mind,

5.

22 Can any of thoſe Idols vain,
by Gentiles blind ador'd,
Cauſe it to rain on us? or can
the Heavens Show'rs afford?
Art Thou not He, O Lord our God,
that doſt it? therefore we
Will wait on Thee alone; for all
theſe things are made by Thee.

Upon

Upon the two following *Complaints* and *Prayers.*

IS this a Prophets Life, a man of ſtrife,
The Butt of Malice, drown'd in tears?
Yet he hath Joys, as well as cares and fears,
This doth his heart uphold, and make him bold;
His following Gods Call and Cauſe;
Gods conſtant Zeal for His own Name & Laws.
Be theſe a Paſtors faſhions? as rul'd by paſſions,
To quarrel God for word or deed?
And call for wrath, where he ſhould interceed?
But mark his great tentations, his ſore vexations,
Cauſleſs purſu'd in life and fame:
Such uſage might diſturb a conſtant frame.
See how he pray'd for thoſe, his wicked foes,
Till thriſe diſcharg'd to ſeek their good:
Doth this betoken a revengeful mood?
'T is a declining age, when mens mad rage
At Paſtors faithful freedom vents;
And makes them ſtuff their Pray'rs with ſuch com-
He who th'oppreſſed hirelings crying hears, (plaints
Much more regards His ſervants ſighs and tears.

SONG X.

A Prayer and ſad *Complaint* of the Prophet, being oppreſſed and vexed with the perſecutions and reproaches of wicked men for his faithfulneſs in the diſcharge of his Office, *Jerem.* 15. 15.

LORD, Thou my caſe know'ſt fully,
O mind and viſit me; (well;
Of thoſe that do me perſecute
my juſt avenger be:
And in Thy great Long-ſuffering
O take me not away.

That I have born reproach for Thee
take knowledge, I Thee pray.

2.

16 Thy words by me were found, & them
with chearfulneſs I ate:
My heart with gladneſs and with joy
Thy word did recreate.
For why, O Lord the God of Hoſts,
I'm called by Thy Name.
17 In mockers meetings ſat I not.
nor made I mirth with them.

3.

I did, becauſe of this Thine Hand,
make choice to ſit alone;
Sith Thou hadſt filled me ſo full
with Indignation.
18 Why is my pain perpetual?
my wound, O why is it
Of deadly nature, ſuch a one
as will no cure admit?

4.

Wilt Thou be liar-like to me?
O wilt Thou be indeed
As waters that unſtable are,
and fail in time of need?

SONG XI.

Another Prayer of like-nature, Jer. 17. 12.

AN excellent and glorious Throne,
most eminent and hy,
Ev'n from its first beginning, is
our place of Sanctuary.
13 But, Lord, the Hope of *Israel*,
all shall ashamed be
Who do forsake *Thee*, and all those
that turn away from Me;

2.

They shall be written in the Earth;
sith they forsake the Lord,
Who is the well of waters, which
still live and life afford.
14 Lord, heal me, and I shall be heal'd;
do *Thou* me save and raise
From trouble; so I shall be sav'd:
for *Thou* art all my Praise.

3.

15 *The* Lords word, where is it? behold,
in scorn to me they say;
And, that we may know what it is,
now let it come, we pray.
16 But as for me, I have made haste
no further, then to be
A Pastour following *Thy* call,
it is well known to *Thee*.

No

4.

Nor yet did I the wofull day
desire should come to pass:
That which proceeded from my lips
was right before *Thy* face.
17 Be not a terrour unto me,
I do *Thee* humbly pray;
For *Thou* my Refuge and my Hope
art in the evil day.

5.

18 As for my persecuting foes,
let them confounded be;
Be they dismayed; but let not
these ills befall to me.
Upon them do *Thou* bring the day
of their Calamity;
And with a double breach do *Thou*
destroy them utterly.

For a Close ro this BOOK, Take out of this same Prophet, two short, but sweet Penitential SONGS, holding forth the Back-sliders Repentance, with Gods kind entertainment thereof.

Upon the two following Songs.

THE Lord so much offended and so great,
yet reck'neth it for no disgrace
To stoop His wretched Rebels to intreat
His Love and Friendship to embrace.

But yet he must do more, He moves the heart;
which, when once touch'd, it doth revive:
Faith, Love, Shame, Grief, how act they each their part,
until it fix, where it must live?

A ready heart for Him had we,
O what an heart for us hath He!
How welcome then is such a guest?
The humbled Convert He will feast.

SONG XII.

Back-sliding *Israels Repentance*, and returning to God upon His Call, foretold, and sweetly represented, *Jerem* 3. 21.

A Voice discerned is and heard
upon the places hy,
Weeping and Supplications
of *Isra'ls* progeny:
Because that they perverted had
their way, and turn'd aside;
And put out of their memory
the Lord their God and guide.

2.

22 Backsliding children, O return:
I'l health to you impart
From your backslidings. Lo, we come;
the Lord our God Thou art.
23 From hills and mountains multitude,
sure, help is sought in vain:
Sure, *Israels* Salvation doth
in God our Lord remain.

24 For

3.

24 For from our youth ſhame hath de-
our fathers labours all; (vour'd
Yea ev'n their Daughters & their Sons,
their flocks and herds withall:
25 We therefore in our ſhame ly down,
and our Confuſion
Doth, as a Garment, cover us;
for we have ſin'd each one;

4.

We and our fathers from our youth,
rebelling, to this day,
Againſt the Lord our God, whoſe voice
we car'd not to obey.

SONG XIII

Ephraims Repentance noticed, graciouſly accepted and kindly entertained by the Lord, *Jer.* 31. 18.

EPhraim making thus his mone,
with pleaſure I did hear;
Thou haſt chaſtiſed me, and I
Thy chaſtiſement did bear,
Much like a young untrained ox:
O turn me, therefore, now;
And I ſhall turned be; for why,
the Lord my God art Thou.

2.

19 Sure, after I was turn'd, I did
repent unfeignedly; H 3 And

And after I inſtructed was.
I ſmote upon my thigh:
I was aſhamed, yea I was
fill'd with Confuſion;
Becauſe I the reproach did bear,
which I in youth brought on.

3.

20 Is *Ephra'm* my dear Son? a Child
in whom I pleaſure take?
For earneſtly I mind him ſtill,
ſince I againſt him ſpake:
My Bowels, therefore, are for him
affected vehementlie;
I mercy will to him, ſaith God,
extend aſſuredlie.

The End of the Fourth Book.

Spi-

Spiritual Songs.

The Fifth

BOOK

Taken out of the BOOKS of

DANIEL

and the ſmaller

PROPHETS.

Tranſlated into Engliſh Meeter, and fitted to be Sung with any of the common Tunes of the Pſalms.

The Number, Titles, and Order of the SONGS, the following Page will ſhew.

Pſal. 106. 6. *We have ſinned with our Fathers, we have committed iniquity, we have done wickedly.*

Pſal. 102. The Title, *A prayer of the afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord.*

Zechar. 2. 10. *Sing and rejoice, O Daughter of* Zion: *for, lo, I come, and I will dwell in the midſt of thee, ſaith the Lord.* 11. *And many Nations ſhall be joined to the Lord in that day, and ſhall be My people, and I will dwell in the midſt of thee.*---

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Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred Majeſty, *Anno* DOM. 1686.

The Songs contained in this Book, are as follows;

Song

I The *Confession* and *Prayer* of *Daniel*, Chap. 9. Verſ. 4.

II. The returning *Backſliders* mutual *Exhortation* and *Encouragement*, Hoſ. 6. 1.

III. An *Invitation* of *Iſrael* to Repentance, with *Inſtructions* and *Promiſes* to the Penitent, *Hoſ.* 14. 1.

IV The Song of *Jonah*, Chap. 2. 1.

V The Churches *Complaint* and *Comforts*, *Prayer* and *Exultation* in God, *Micah* 7. 1.

VI *Habakkuks Complaints*, and the Lords *Anſwer*, Hab. 1. 2. and 1. 12. and 2. 1.

VII *Habakkuks* Song, *Hab.* 3. 1.

VIII A Song of *Joy* and *Praiſe*, Zeph 3. 14.

IX A Song of like nature, *Zech.* 9. 9.

Spiritual Songs.

BOOK V.

Taken out of the BOOKS of *DANIEL* and the ſmaller Prophets.

Upon the Confeſſion and Prayer of *DANIEL*.

A Man exalted unto high degree,
Courted by Monarchs, and their Courts envy;
In Zions caſe yet, how concern'd! we ſee
Faſting in Sackcloth for her miſery.
A Favourite of God, to whom alone
Some of Heav'ns choiceſt ſecrets He doth truſt,
Yet, humbled at the footſtool of His Throne,
Lyes as a guilty ſinner in the Duſt.
He ſtoops to Juſtice, yet for Mercy looks;
Pleads guilty, yet a Cov'nant-ſtate doth preſs:
With viſions us'd, yet ſlights not Scripture-books:
Aſſur'd of th' event near, yet prays no leſs.
Had ſtill the Church ſuch friends in Court, then ſhe
With God and men in better caſe would be.
Did we more uſe ſuch humbling exerciſe,
Our bleſſed in comes would the higher riſe.

SONG I.

The *Confeſſion* and *Prayer* of *Daniel*, knowing the approaching end of the Captivity, *Dan.* 9. 4.

And I Prayed unto the Lord my God, and made my Confeſſion, and ſaid,

O LORD, the great and dreadful God,
Who Cov'nant keeps alway,

And Mercy to them that Him Love,
and His Commands obey:
5 Sin and iniquity we have
committed wickedly;
And by departing from Thy Laws
have done rebelliously.

2.

6 Nor to Thy Prophets hark'ned we,
who spake at Thy Command
Unto our Fathers, Princes, Kings,
and People of the Land.
7 Lord, Righteousness belongs to Thee;
but, as it is this day,
Confusion of face to us,
to *Judahs* men, I say;

3.

Th' indwellers of *Jerusalem*,
all *Isra'l* every where,
Through Countreys whither, for their sin,
Thou drav'st them far and near.
8 Lord, shame of face belongs to us,
our Fathers, Princes, Kings;
For we against Thee sinned have
by many trespassings.

4

9 Forgiv'nesses and Mercies do
to God our Lord belong;
Though we, against His Majestie
rebelling, have done wrong.

10 Nor

10 Nor have the voice of God our Lord,
to keep His Laws, obey'd;
Which, by the Prophets whom He sent,
before our face He laid.

5.

11 Yea all *Israel* have transgrest
Thy Law, and turn'd away,
That they might not unto Thy voice
their due obedience pay:
The Curse is, therefore, pour'd on us,
who sin'd against Him have,
The oath found written in the Law,
which God by *Moses* gave.

6.

12 The word which he against us spake,
and Judges of our Land,
To cause great evils come on us,
He hath made firm to stand:
So that upon *Jerusalem*
the thing is brought to pass,
Which under heav'n hath not been done
to any other place.

7.

13 This evil is all come on us,
as it is on record
In *Mose's* Law; yet made we not
our Pray'r before the Lord,
The Lord our God; that so we might
return at Thy Command,

From

From our iniquities, and learn
Thy Truth to understand.

8.

14 Therefore the Lord hath watchful been
and brought on us the ill:
God's just in all His works; for we
did not obey His will.
15 And now, O Lord, who art our God;
and, with a mighty hand,
Did'st cause Thy people to go forth
from out of *Egypt* Land:

9.

And to Thy self hast got renown,
as to this day is seen:
Of sin and of ungodliness
the workers we have been.
16 O Lord, according unto all
Thy Righteousness, I pray,
Thy hot wrath from Thy holy hill,
Thy City turn away:

10.

Thy people and *Jerusalem*
into disgrace are brought
With all about us, for the ills
we and our Fathers wrought.
17 Thy Servants Pray'r and humble suits
our God hear, cause Thy face
Shine, for the Lords sake, on the wastes
of Thine own holy place.

18 My

11.

8 My God, incline Thine ear and hear,
lift up Thine eyes and ſee
The City called by Thy Name,
how deſolate we be.
For we our ſuits do not let fall
before Thy holy Seat,
For any Righteouſneſs of ours,
but for Thy Mercies great.

12.

9 Lord, hear; Lord, graciouſly forgive;
Lord, do Thou bend Thine ear,
To hearken, and to do this thing;
O Thou my God moſt dear.
For Thine own ſake, do not defer
to bring to paſs the ſame;
For why, Thy City and Thy Folk
are called by Thy Name.

Upon the Back-ſliders Return.

When ſinners truly turn to God,
with a repenting frame,
They may well promiſe to themſelves
all good things in His Name.

SONG II.

The Returning Black-ſliders their mutual *Exhortation* and *Encouragement* to Repentance, *Hoſ.* 6. 1.

COme, let us to the Lord return;
For *He* will health reſtore, Who

Who hath us torn: *He* gave the wound,
and will bind up our sore.
2 After two days *He*'l us revive;
and ere the third day pass,
He'l raise us up again, and we
shall live before *His* face.

2.

3 Then shall we know, and follow on
to know the Lord aright:
His going forth prepared is,
like to the morning light:
And, as the rain, the latter rain,
and former rain do fall,
Each in his season on the Earth,
so come to us *He* shall.

Upon the following Invitation and Promises.

SIn hath undone us. He says, turn
and speak. But dare we pray?
He bids us. But we know not what?
He tells us what to say.
But shall we speed? Yes. He that calls,
and thus doth lead the way,
The riches of His Love and Grace
to Converts will display.
Knew we the gain of Godliness,
how great our loss by sin;
His Grace we would not so keep out,
and let the tempter in.
Alas! whilst we by sin get so much harm,
That His sweet voice should not our hearts more charm.

SONG

SONG III.

The Lords *Invitation* and *Instruction* of Back-sliding *Israel* to Repentance, with many sweet promises to the Penitent annexed, *Hos.* 14. 1.

O *Isra'l*, to thy Lord return:
thy sin hath made thee fall.
2 Turn to the Lord, and taking words,
thus say to *Him* withall:
Take all iniquity away,
receive us graciously;
So we the Bullocks of our lips
will render thankfully.

2.

3 *Asshur* shall not our Saviour be,
in whom we will confide;
Nor, seeking after forreign help,
will we on horses ride:
Nor will we to our handie-works
more say, our gods are ye:
Because the Orphan destitute
doth mercy find in Thee.

3.

4 All their back-sliding I will heal,
I freely will them love:
For now Mine anger I from him
have caused to remove.
5 To *Isra'l* I will be as dew:
he, like the Lilie fair,

Shall

Shall grow; and spread his roots, as trees
in *Lebanon* that are.

4

6 His Branches also shall shoot forth;
and like the Olive-tree
Shall be his Beauty, and his Smell
as *Lebanon* shall be.
7 They shall again revive as Corn;
they shall grow as the Vine;
And, sitting in His shade, their Sent
shall be as richest Wine.

5.

8 As for *Ephraim*, he shall say,
what have I yet again
With Idols any more to do,
that bring but grief and pain?
I heard and have observed him:
I'm like a green fir-tree,
And all the fruit that thou canst yeeld,
doth only flow from Me.

6.

9 O who is wise? he of these things
shall understanding have:
And who is prudent? he of them
the knowledge shall receive.
For right the Ways are of the Lord;
the just shall walk in them:
As for transgressours, they shall fall
in stumbling at the same.

Up-

Upon Jonahs Prayer and Song.

A Servant fugitive, who fondly thought
To sculk away, his Master doth pursue;
He's taken napping in the storm, and brought
unto the Bar before an heathen crue.
Convict, sentenc'd by his own mouth to be
The Sacrifice to still the raging deep:
But wonder! Love and Justice do agree
Him to reprive, yet three days pris'ner keep:
A Fish the Jailer is, her Guts the Jail,
A dreadful place an Acceldama *Grave:*
Yet there he lives, he prays, & do's prevail;
No wonder, this a Song *of praise do crave.*

Our Saviour hath a Type, *and we a* Mirrour
That gives a sight of Life through death and terrour.

SONG IV.

The *Prayer* of *Jonah* out of the Fishes belly, recorded in a Song of praise, *Jonah* 2. 1.

Then Jonah *Prayed unto the Lord his God out of the Fishes bellie.* 2. *And said,*

OUt of my pressing strait I cry'd
to God, who did me hear:
Out of hells belly did I cry;
Thou to my voice gav'st ear.
3 For why, Thou me into the deep,
in midst of Seas hadst cast:
The floods me compast, all Thy waves
and billows o'r me past.

2.

4 Then did I say, I am cast out,
quite banisht from Thy Face; But

But I'll adventure yet to look
toward *Thy* holy Place.
5 *The* Waters, ev'n into the Soul,
did me encompass round:
The Depth about me clos'd, the Weeds
fast to my head were bound.

3.

6 Unto the bottoms of the hills
I went down sore agast:
Earth with her bars, for evermore,
did seem to hold me fast.
Yet *Thou*, O Lord, who art my God,
in mercy manifold,
Hast brought my life up from the pit,
ev'n from Corruptions hold.

4.

7 *The* Lord I did remember, when
my Soul was faint in me;
Into *Thine* holy *Temple* then
my pray'r came unto *Thee*.
8 *Their* mercy they forsake, who do
observe false vanities.
9 But I with voice of thanksgiving
to *Thee* will sacrifice.

5.

That which I vowed have to *Thee*
to pay I will take heed:
Salvation doth from God the Lord,
and *Him* alone proceed.

Upon

Upon the Churches *Complaint*, *Conſolation* and *Exultation* following.

IT is a Lamentable caſe, Too oft, alace!
A few good men left almoſt quite alone,
The general corruption to bemone.
God therewith much provok'd applies Sharp remidies.
Wrath ſin purſues, the Church doth ſeem the prey:
Now foes inſult, as having gain'd the day.
The Saint thus double-Wounded now, what ſhall he do?
He's taught to ſtoop, in God to acquieſce;
By Faith and Hope foes boaſtings to compeſce.
As ſinners, He will make us grieve; Yet us relieve.
His people doing wrong He'l not let go;
Wrongs done them He will ſharply puniſh tho
When ſorrow pierceth, like a dart, The tender heart;
Pour we it out to Him, He'l ſpeak to it;
Fetch comfort from His word, the ſcore He'l quit.
The Church for ſin He lays full low, yet makes to grow.
After the greateſt fall the higheſt riſe:
After the darkeſt night the cleareſt ſkies.
To what this ſhall we attribute? Here wonder mute!
A matchleſs God in ſin-o'rcoming Grace,
In promiſe keeping with the choſen Race.

This is the Churches higheſt Note
She hath to ſing in every Lot.

SONG V.

The Churches *Complaint* of the paucity of good men and general Corruption; againſt which, and all the inſultings of Adverſaries over her Calamities, She comforteth her ſelf in God, is comforted by Him, Prayeth and is anſwered, Propheſieth the Enemies Confuſion, and finally with holy admiration exulteth in His mercy and fidelity, *Micah* 7. 1. In ſix Parts,

1. *The*

1 *The Church complaineth and resolveth*

WO's me; for it is with me now
as when they gath'red have
The Summer-fruits, as gleanings, which
they of the vintage leave:
For when I greatly did desire
my Soul to recreat
With best of early fruits, I found
no Cluster for to eat.

2.

2 Good men are perisht from the Earth
'mongst men none upright are:
They all lay wait for bloud: each strive
his brother to ensnare.
3 That evil works they may promote
with both hands earnestly;
The Prince doth ask, the Judge pursues
for bribes, most shamelesly.

3.

The great man shuns not to speak out
his hearts mischievousness;
Thus each with other do wrap up
their shamefull business.
4 The best of them is as a brier;
those that most upright are
More pricking than a thorny Hedge,
and catching are by far.

The

4.

The day Thy Watchmen have foretold
is coming speedily,
Thy visitation: now shall be
their sad perplexity.
Trust not a friend, your confidence
repose not in a Guide:
The Doors keep of thy Mouth from her
that lyeth by thy side.

5.

For why, the Son will think no shame
the Father to despise:
Nor will his wife forbear against
his mother up to rise:
And thus, within a mans own house
his greatest en'mies are.
Hence will I look to God, and wait;
my Sav'our will me hear.

6. 2 *She Comforteth her self.*

O Wicked Congregation,
that art mine enemie,
Against me do not thou thy joy
express thus boasting lie:
For though I fall, I shall arise;
and though that I do sit
In darksome case, the Lord shall be
a light unto me yet.

7.

The indignation of the Lord
I'll humbly bear; because

A-

Against Him I have sin'd so much;
untill He plead my Cause;
And till He judgement execute
on my behalf: for He
Shall bring me forth to light, and I
His Righteousness shall see.

8.

10 This she shall then be made to see
that is mine enemy,
And shame shall cover her, who said
to me reproachfully,
O where is now the Lord thy God?
I'll see her with mine eyes:
Now shall she be trode down as mire
upon the street that lyes.

9 3 *is comforted*

11 What time thy walls are to be built,
ev'n in that self same day,
Shall such Decrees as griev'd thee be
removed far away.
12 That day, men from all quarters shall
come flocking in to thee,
From *Ashur* and the Cities which
well fortified be:

10.

They from the Fortress shall with Thee,
unto the River great,
From Sea to Sea, from Hill to Hill,
come and associat.

13 This

3 This, notwithstanding that the Land
shall desolate be made
Because of them that dwell therein,
ev'n for their doings bad.

11. 4 *Prayeth.*

4 O feed Thy people with Thy Rod,
the Flock which is Thine own
Thine Heritage, which solitarie
dwells in the wood alone,
In midst of *Carmel*; let them have
their pasture and their fold
In *Bashan* and in *Gilead*,
as in the days of old.

12. 5 *Is answered and Prophesies &c.*

5 According to the days, when Thou
cam'st forth of *Egypt* land,
Things marvellous I'll make him see
performed by Mine Hand.
6 At all their might confounded much,
the Nations this shall see:
Their hand they on their mouth shall lay;
their ears struck deaf shall be.

13.

7 They, like a Serpent, dust shall lick;
and trembling they shall peep
Out of their lurking-holes, like worms
upon the Earth that creep.
They, at the presence of our God,
shall much affrighted be:

They,

They also shall be made to fear
and stand in aw of thee.

14 *6 And Exulteth.*

18 Who is a God like Thee, that doth
forgive iniquity,
And freely the transgression of
the Remnant passeth by
Of His own Heritage: for He
retains not still His wrath;
Because His mercy to bestow
a great delight He hath.

15.

19 He will yet turn again, and will
to us compassion shew:
And *He* all our iniquities
will pow'rfully subdue:
Yea all their sins into the depths
Thou of the Sea wilt cast,
20 To *Jacobs* seed Thou wilt perform
Thy word unto him past;

16.

The Mercy which to *Abra'am* Thou
by promise forth didst hold,
Which to our fathers Thou hadst sworn,
ev'n from the days of old.

Upon *Habakkuks* Complaints with th
Answer.

Injustice and Impiety,
When in the Church they over-grow;
The just oppress are apt to cry,

To vengeance, Lord, Thou art too ſlow.
But when, to make amends, He ſhews,
He means to uſe a forreign Scourge;
Then much affrighted at the news,
Ah That's a deadly Cure! they urge.
Our pettiſh Senſe takes ſoon diſguſt,
When He doth tread ſome uncouth path:
But, could we learn to ſtoop and truſt,
His darkeſt ways prove clear to Faith.

Although Gods ſinning People firſt do ſmart;
The ſoreſt ſtroke comes as their enemies part.
Mean while, He Faith and Patience doth commend,
Till He His work bring to its hopeful end.

SONG VI.

Habakkuks Complaints *with the* Anſwer. *In three* Parts, *Part* 1. *His* Complaint *of his own peoples wickedneſs.* Habak. 1: 2.

HOw long wilt Thou not hear, O Lord
while I to Thee do call?
Whilſt I cry out of violence,
wilt Thou not hear at all?
3 Why ſhew'ſt Thou me iniquitie,
and mak'ſt me grievance ſee?
For ſpoiling, wrong and violence
before me ever be.
And there be ſuch, whoſe work it is
debates and ſtrifes to raiſe.
4 Hence judgement never doth proceed,
ſith Law and Right decays.
For why, the wicked compaſſeth
the righteous round about;

Perverted Judgement, therefore, doth
from Judgement-seats go out.

Part 2. *His* Complaint *of the* Chaldeans, *the threatned Instruments of his peoples punishment, while he labours to strengthen his faith against the fear of imminent ruine,* Hab. 1. 12.

ART Thou not He that doth endure
still from Eternitie,
O Lord, My God, my Holy One?
therefore we shall not die.
For Judgement Thou hast set them, Lord;
and for Correction
Thou hast establisht them on Earth,
O Thou most Mighty One.

2.

13 Thine Eyes are purer than that Thou
shouldst wickedness behold,
Nor canst Thou on oppression look:
Thy tongue why dost Thou hold,
When men deal most perfidiously,
and dost with silence see
The wicked swallowing up the man
that is more just than he?

3

14 Why dost Thou men as fishes make,
that swim in Sea or Stream,
And as the creeping things, which have
no ruler over them?
15 They bring them all with Angle up,
and in their Net do take, And

And gather them up in their Drag;
then do they merry make.

4.

16 Hence sacrifice they to their Net,
burn incense to their Drag:
Sith these do make their portion fat,
and fare so rich, they brag.
17 Shall they be, therefore, suff'red thus
their net to empty still?
Shall they not spare continuallie
the Nations thus to kill?

Part 3. The Answer *of the preceeding complaint waited for and received*, Hab. 2. 1.

UPon my watch I'll stand, and will
upon the Tower me set;
And will keep watch, untill I see
what answer I shall get,
Ev'n what the Lord to me will speak;
that I may furnisht be
An answer to return to him
that argueth with me.

2.

2 The Lord then answer'd me and said,
the vision put in writ;
On Tables make it plain, that he
may run who readeth it.
3 For, yet for an appointed time
the Vision is ordain'd;

But at the end it ſhall ſpeak out,
and with no lie be ſtain'd.

3 Although He ſeem to tarry long,
yet wait for Him, I ſay;
For He ſhall ſurely come at length,
and will make no delay. *Heb.* 10. 37

4 Behold, in him that's lifted up
his Soul is not upright;
But he that juſt is, by his Faith,
ſhall live before His ſight.

Upon the *Song* of *Habakkuk.*

From paſt Experience the Godly man,
Here put to pray, his Soul doth fortifie:
When troubles riſe to all the height they can,
The humbled Soul can ſing and Propheſie.
Saints many various Notes are made to ſing:
Fear lays them low, thence humble Pray'r proceeds:
Faith takes its turn, and ſtill aloft doth ſpring:
Hope, maugre Fear, takes place and Joy ſucceeds.
By Enterchange they often fall and riſe;
But Faith with Hope, at laſt, doth gain the Priſe.

SONG VII.

The Prayer of *Habakkuk* under deep apprehenſion of the ſore and long Calamitie threatened againſt his people; through Faith, wreſtling up againſt Fear, and bringing forth the joy of Hope, Converted into a Song of Praiſe, and put on Record for the Churches uſe in like caſes, *Habak.* 3. 1.

A Prayer of Habakkuk the Prophet upon Sigionoth. (that is of mixed or various Nature or Notes) 2.

JEHOVAH; I Thy Speech did hear,
and fear took hold on me:
O Lord, revive Thy work amidst
these years that troublous be:
Amidst these years, Thy wonted Love
be pleased to make known;
Remember, in the midst of wrath,
Thy Mercy to Thine own.

2.

3 The Holy One from *Teman* came,
God came from *Paran* Hill. *Selah.*
His Glory covered the Heavens,
His praise the Earth did fill.
4 And as the Light His Brightness was:
and Rays from every side
Of Glory Darted forth; yet there
His power He did hide.

3.

5 Dreadful devouring Pestilence
before His presence went,
Hot burning Coals went also forth
at His Commandement.
6 He stood and measured the Land:
He lookt but with His eye
Upon the heathen Nations,
and drove them quite away.

4

The Mountains, which all ages laſt,
then diſſipated were;
And the perpetual hills did bow:
His ways Eternal are.
7 The Tents of *Cuſhan* I did ſee
under affliction:
Of *Midians* land the Curtains were
in great Commotion.

5

8 Againſt the Rivers was the Lord
diſpleaſed in that day:
Or that Thine anger was againſt
the Rivers, can we ſay?
And was Thy wrath againſt the Sea,
that Thou didſt ride upon
Thine Horſes and the Chariots
of Thy Salvation?

6

9 Thy bow was quite diſcovered,
as Thou Thy promiſe gav'ſt
By Oaths renew'd unto the tribes. *Selah.*
the Earth with flouds Thou clav'ſt.
10 The Hills Thee ſaw, and ſuff'red pain:
the water-flouds paſt by:
The Deep then uttered his voice,
and lift his hands on hy.

7

11 The Sun and Moon ſtood ſtill within
their dwellings: then with light Thine

Thine Arrows walked, and Thy Spear
with lightning ſhined bright.
12 Thou through the land Thy progreſs
with indignation great; mad'ſt
And in Thine anger Thou didſt threſh
the heathen folk, like wheat.

8

13 Thou with Thy people wenteſt forth,
for their Salvation;
Ev'n for Salvation forth Thou went'ſt
with Thine Anointed One.
The head out of the wickeds houſe
to wound Thou didſt not ſpare;
From the foundation to the neck
them wholly making bare. *Selah*

9.

14 And of his village-men the Head
Thou with his ſtaves did'ſt pierce:
They did come out to ſcatter me,
much like a whirlewind fierce:
The poor in ſecret to deſtroy
was, as it were, their Game.
15 Thou with Thine horſes trod'ſt the Sea
great flouds an heap became.

10.

16 My Belly trembled, when I heard:
my lips then quivered:
And at the Voice, into my bones
corruption entered:

I trembled in my self, that I
in troublous days might rest;
When to the people He comes up,
them with His Troops to waste.

II.

17 Although the Fig-tree blossom not,
the Vines no Fruit shall yeeld,
The labour of the Olive fail,
no meat come from the Field:
Though Flocks be from the fold cut off,
no Herd be in the stall;
18 I'll in the Lord be glad, in God
my Saviour joy I shall.

12.

19 The Lord God is my strength, He'll
my feet run speedily, (make
Like feet of Hinds, and cause me walk
upon my places hy.

To the chief Singer on my stringed Instruments.

1

Upon the two following *Songs.*

FOr a Coronis *to this Part*
Take yet two Songs *to chear thine heart.*
where God directs and makes the Song,
You need not fear to go along.
His Love, His Christ, *our Victories,*
Defence and great Deliveries,
Provision, Restauration,
In end compleat Salvation.
All with Himself He gives with Joy:

To welcome Him should we be coy?
Though such Songs seem reserv'd for Heaven,
Not for this vale of Sorrows given;
Yet Faith possession antedates,
Heav'ns blessings all anticipates;
Feeds Joy with Promises and hopes,
whilst tost on swelling Surges topps,
These Songs are ordered for time,
Heav'ns new ones need no help of Rime.

Then, mean while, make of these the best,
Till thou in Heav'n meet with the rest.

SONG. VIII.

Wherein the Church is incited to rejoice and praise for her Salvation and Restauration, *Zeph.* 3. 14.

SIng, *Zions* Daughter; *Israel*,
for joy lift up thy voice:
O Daughter of *Jerusalem*,
with all the heart rejoice.
15 Thy judgements God hath tane away,
thy foes cast out hath He:
God *Isra'ls* King amidst Thee is;
ill thou no more shalt see.

16 That day, they to *Jerusalem*
shall say, be not afraid:
Thine hands now let them not be slack,
to *Zion* shall be said.
17 The Lord Thy God in midst of thee
is as a Mighty one:
His mighty pow'r He will put forth,
to bring Salvation.
15 He'll

3.

He'll over thee rejoyce with joy:
He in His Love will reſt:
His joy ſhall alſo over thee
with ſinging be expreſt.
18 Thoſe for th' aſſembly that are ſad
I'll bring together yet,
Who are of thee, and burden'd are
with the reproach on it.

4.

19 Lo, at that time, I'll ruine all
that thee afflicted have;
I'll gather her that was driv'n out,
and her that halteth ſave:
And unto thoſe My people I
will purchaſe praiſe and fame,
In every land, where formerly
they had been put to ſhame.

5.

20 At that time, when I gather you,
I will bring you again:
For I will make to you a Name
and praiſe ſtill to remain,
Among all people of the Earth;
when I before your eyes,
Saith God, ſhall cauſe to be turn'd back
all your Captivities.

SONG IX.

Wherein the Church is incited to ſing and rejoice for the coming of *Chriſt* and bleſſed Fruits thereof, her Victories and Defence, with the Glory and Joy following thereupon, *Zech.* 9. 9.

O Zions Daughter, greatly joy;
lift up thy voice and sing,
O Daughter of *Jerusalem*;
behold, thy glorious KING,
Just, furnisht with Salvation,
and lowly, comes to thee;
Upon an ass, an asses Colt
you shall Him riding see.

2.

10 From *Ephra'm* and *Jerusalem*
the horse cut off will I;
The Charet and the Battel-bow
I'll cut off utterly.
He to the heathen shall speak peace;
His Kingdom shall extend
From Sea to Sea, and from the Floud
unto Earths utmost end.

3

11 As for thee also, by the Blood
I of thy Covenant
Have freed thy Pris'ners from the pit
all water that doth want.
12 Unto the strong Hold, Prisoners
of Hope, then turn do ye:
I tell thee ev'n to day, that I
will double render thee:

4.

13 When I shall *Judah* bend for Me,
the bow with *Ephra'm* fill;

Against thy sons, O *Greece*, have rais'd
thy sons, O *Zion* hill;
And made thee as a strong mans Sword.

14 *JEHOVA* shall appear
All over them; His arrow shall
go forth as Lightning clear:

5.

The Trumpet with a fixed sound
the Lord God He shall blow;
And with the whirle-winds of the South
before them He shal go.

15 The Lord of Hosts shall them defend:
they shall devour the prey,
With sling-stones shall subdue, and then
drink lib'rally shall they.

6.

They, as through wine, shal make a noise,
like bowls they shall be fill'd,
As th' Altar-corners are with bloud
of sacrifices kill'd.

16 Then, as His peoples flock, their God
shall save them with His hand;
As Crown-stones like an Ensigne rais'd
they shall be on His Land.

7.

17 For, O how great His Goodness is!
how great His comliness!
Corn shall the youths, new wine the maids
make sing with chearfulness.

The End of the Fifth Book.

Spiritual Songs.

The Sixth and Last

BOOK

Comprehending

The *Songs* of the New-Teſtament,

Together with

Some other ſweet Evangelical paſſages meet to be Compoſed into Songs, taken out of *Johns* Goſpel and the Epiſtles.

Tranſlated into Engliſh Meeter, & fitted to be ſung with any of the common Tunes of the Pſalms.

Of the New-Teſtament Songs the Second Edition Reviſed and Corrected by the Author.

The Number, Order and Titles of the Songs, the next Page will ſhew.

Matt. 26. 30. *And when they had Sung an Hymn, they went out....*

Coloſſ. 3. 16. *Let the word of Chriſt dwell in you richly in all wiſdom, Teaching and admoniſhing one another in Pſalms and Hymns, and Spiritual Songs, ſinging with grace in your hearts to the Lord* 17. *And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God and the Father through Him.*

Revel. 14. 3. *And they ſung, as it were a new Song before the Throne, and no man could learn that Song, but the hundred forty and four thouſand, that were redeemed from the earth.*

Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred Majeſty, *Anno DOM.* 1686.

The Songs contained in this Book are as follows.

Song.

I The *Song* of the Bleſſed V. *Mary*, *Luke* 1. 46.
II The *Song* of *Zacharias*, *Luke* 1. 68.
III The *Good-news* of our Saviours Birth, with the *Song* of the *Angels* thereupon, *Luke* 2. 8.
IV The *Song* of *Simeon*, *Luk.* 2. 29.
V. *Chriſts* farewell *Conſolations* to His Diſciples, out of *John* 14, 15, and 16. *Chapters.*
VI His *Directions* and Encouragements, *Joh.* 15. *c.* to 17
VII His laſt *Prayer* with them, *Joh.* 17.
VIII The Saints holy *Triumph*, *Rom.* 8. 31.
IX. A *Doxologie* and *Prayer* for our richeſt Goſpel-Bleſſings, *Eph.* 1. 3.
X Another of like nature, *Eph.* 3. 14.
XI A *Thankſgiving* for our bleſſed hope, 1 *Pet.* 1. 3.
XII Gods *Love* manifeſted in the coming of Chriſt, The *Certainty* and bleſſed *Fruits* thereof, pickt up out of the 1 Epiſtle of *John.*
XIII. An *Invocation* of the bleſſed Trinity, with a *Doxology* to the Son, *Revel.* 1. 4.
XIV A new *Song* to the Lamb upon His taking the ſealed Book to open, *Revel.* 5, 9.
XV A *Song* upon Chriſts dethroning of the Devil, *Rev.* 12. 10.
XVI The *Song* of thoſe that had got victory over the Beaſt, called the Song of *Moſes* and the *Lamb*, *Rev.* 15. 3.
XVII A *Song* of Praiſe for the Judgement of the great whore, *Rev.* 19. 1.
XVIII The *Song* of the Innumerable Company before the Throne, with the *Bleſſedneſs* of their Condition there, *Rev.* 7. 9.
Six Short *Goſpel Doxologies*, with the *Goſpel Benediction.*

Spi-

Spiritual Songs.

BOOK VI.

Containing

New-Testament-Songs.

Upon the four following Songs.

THat glorious Day, which many long'd to see,
But saw not, yet believing did rejoice;
Now being dawn'd, no wonder some there be
This Morning welcoming with chanting voice.

Such inward Friends Grace then had most concern'd
In this great Mystery, the heav'nly Quire,
With those by whom He made it be discern'd,
Each, as it were, to act their part conspire.
If Sun arising under Cloud did bring
Such Joy; now shining bright, should we not sing?

SONG. I.

The Song of the blessed Virgin *Mary*, the Mother of our Lord, *Luke* 1. 46.

And Mary said,

MY Soul doth magnifie the Lord.
47 My Sp'rit hath been most glad
In God, who is my Saviour:
48 For *He* regard hath had
Unto His hand-maids low estate:
for lo, from henceforth all
The generations yet to come
most blessed shall me call.

2.

49 For He that is the Mighty One
great things ſurpaſſing fame
Hath done to me; and Holy is
His ever-bleſſed Name.
50 Yea through all generations
His tender Mercies are
Continued unto all thoſe
that do Him truely feare.

3.

51 He ſtrength hath ſhewed with His Arm;
and He hath ſcattered
The proud by thoſe devices, which
in their own hearts have bred.
52 Ev'n great and mighty Potentates
from Thrones caſt down hath He,
And in their ſtead exalted them
that were of low degree.

4.

53 The hungry with good things He hath
been pleas'd to ſatisfy:
As for the rich, He hath them ſent
away without ſupply.
54 *He* reacht His helping hand unto
His ſervant *Iſrael*;
Declaring, that *His* Mercy great
He doth remember well;

5.

55 Which to our fathers, long ago,
by promiſe *He* made ſure, To

To *Abraham* and to his ſeed,
for ever to endure.

SONG II.

The *Song* of *Zacharias* upon the birth of his Son *John* the Baptiſt. In two Parts, *Luke* 1. 67.

And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying;

Part 1. A Thankſgiving for Chriſt, and the benefits we have by His coming, *verſ.* 68.

BLeſt be the Lord *Iſraels* God;
for *He* hath lookt upon
His people, in his love, and brought
to them Redemption.
69 An horn of ſaving health for us
He, in the family
Of His own ſervant *David*, hath
rais'd up moſt graciouſly.

70 As He before, by mouth of thoſe
His holy Prophets, ſpake,
Which have been, ſince the world at firſt
did its beginning take:
71 That we ſhould ſaved be from them
our enemies that are,
And from the power of all ſuch
as hatred to us beare;

72 To

3

72 To bring to pass the Mercy, which
He did by promise grant
Unto our fathers, minding well
His holy Covenant,
37 The Oath which unto *Abraham*
our father He did swear;
74 That He would grant us graciously,
that, being freed from fear,

4

Sith from our foes hands we are sav'd,
75 we, all our life-time, may
Before Him serve in holiness
and Righteousness alway.

Part 2. *A Propheſie concerning* John *Baptiſt his office and work.*

'AND thou the Highests Prophet shalt
be call'd, O Child; for lo,
The Lords ways to make ready, thou
before His face shalt go:

5

77 To give His people knowledge of
the great Salvation;
That of their sins they may obtain
the full remission;
78 Ev'n through the tender Mercies of
the Lord our God, whereby
The Day-spring hath us visited
appearing from on by; 79 Those

6.

9 Thoſe to enlighten that do ſit
in darkneſs, and abide
n deaths ſhade; and into the way
of peace our feet to guide.

SONG III. *Good News*,

cing the firſt glad Tidings of our Saviours Birth by an Angel to the Shepherds of *Bethlehem*; Together with the *Song* of the Chore or Company of Angels thereupon, *Luke* 2. 8.

THe night our Lord was born, there
in fields of *Bethlehem* (were
Some Shepherds ſtaying by their flocks,
and watching over them.
9 When, lo, the Angel of the Lord
hard by them did appear;
About them divine Glory ſhin'd,
which made them greatly fear.

2

10 The Angel then did ſay to them,
fear not; for lo, I tell
Good News to you, which gladneſs great
ſhall bring to people all.
11 For unto you a *Saviour*,
ev'n *CHRIST* the Lord of might,
n *Davids City* is this day
brought forth into the light.

12 And

3.

12 And this to you a Sign ſhall be,
that I the truth have ſaid;
Ye'll find the Babe in ſwadling-cloths,
and in a manger laid.
13 Then with the Angel, ſuddenly
a multitude appear'd
Of the Celeſtial Hoſt, who thus
to praiſe the Lord were heard.

To God in higheſt Heavens be
all Praiſe and Glory ſtill
Peace be upon the Earth below,
and towards men Good-will.

SONG IV.

The *Song* of *Simeon* having the Babe JESUS in his arms, *Luk.* 2. 28

Then took he Him up in his arms and bleſſed God, and ſaid, 29.

NOw doſt Thou give Thy ſervant (leave
for to depart, O Lord,
To his Eternal reſt, in peace;
according to Thy Word.
3 oBecauſe that Thy *SALVATION*
theſe eyes of mine have ſeen;
31 Which hath before all peoples face
by Thee prepared been:

2

32 Which Thou haſt for a light ſet forth,
the Gentiles to unvail, And

And for to be the Glory of
Thy people *Israel*.

Another of the same.

NOw let thy servant go in peace,
according to Thy Word,
Because that Thy *SALVATION*
mine eyes have seen, O Lord:
Which Thou prepared hast before
the face of people all.
The Gentiles Light, and Glory of
Thy people *Israel*.

Upon the following farewell Consolations, Directions and Prayer.

THis God the blessed Trinity
The Father Son and Holy Ghost
How should we love and magnify
Who lov'd and saved us when lost?
The Fathers Love did give the Son,
The Spirits dwells within our heart
The Sons engag'd Him to take on
Our sin, our curse and all our smart.
Now see a cloud of Love and wonder:
Just going to drink our bitter Cup;
Yet poor souls loth with Him to sunder
Their drooping hearts stays to cheer up.
He promiseth Heav'ns dwelling place,
The Sp'rit His presence to supply:
To calm their Fears, His Love and Peace
He leaves to them in Legacy.
Then shews His peace how to maintain
Against all that can it annoy,

And

And how His Love to entertain
unto the fulness of their Joy:
That living in Him as the Root,
In Love join'd each to other fast,
They to His praise may bear much fruit,
Whilst with'red sprigs away are cast.
Last, closing with an heav'nly Pray'r,
He His own Glory asked not,
But that His own might with Him share
In all He had, He did and got.
He names their good, their faults doth spare,
With tender Love, in strain most sweet,
Commends them to His Fathers care,
Till they with Him in Glory meet.
Our Pattern and our Treasur's here:
Our part therein would we then have,
Strive we of such the marks to bear,
For whom He did this pray'r conceive.
Sith all these things so much to us belong,
Well may we make them matter of our Song.

SONG V.

Our Lords Farewell *Consolations* to His Disciples before His Passion. In three Parts.

Part I. *Joh.* 14. 1.

1 LEt not your heart, oppress
with sorrow, troubled be:
But, as ye do believe in God,
believe also in Me.

2 Within My Fathers house
full many Mansions are;
If't were not so, be sure that I
to you would it declare.

2

I, to prepare a place
for you, do go away;

3 An

3 And if I go, that I a place
for you make ready may;
I'll come and you receive
unto my self, that ye
May, in that same place where I am,
together with Me be.

3.

4 Ye know the way as well
as whither I do go.
5 Whither Thou go'st we know not, Lord;
the way how can we know?
6 I am the Truth and Life.
I also am the Way:
None to the Father, but by Me,
to come adventure may.

Part 2. Vers. 12. 4.

12 In truth I do you tell,
he that believes on Me
Shall do the same works that I do,
and greater do shall he:
Because that I do go
unto My Father dear.
13 Whatever in My Name ye ask
I'll do it, do not fear;

That glorify'd may be
the Father in the Son.

14 Ask ye in My Name any thing,
by Me it shall be done.
15 If that ye do Me Love,
My Precepts keep do ye.
16 And My Request on your behalf
shall to the Father be.

6.

Another Comforter
He'll give unto you then,
That never may depart from you,
but still with you remain:
17 The Sp'rit of Truth, He whom
the World cannot receive;
For it no knowledge hath of Him,
nor doth it Him perceive.

7

But ye, far otherwise,
do know Him very well;
Because He shall within you be,
and ever with you dwell.
18 I will not leave you still
in orphan state to ly;
For though I go, yet I to you
am coming speedily.

8.

19 A short while hence, the world
hath no more sight of Me;
But you Me see, and sith I live,
so also live shall ye.

20 At

10 At that day shall ye know,
that in the Father I,
And you in Me, and that I am
in you assuredly.

9.

21 He that My Precepts hath,
and keepeth them with care,
Doth love Me, and My Father will
a love unto him bear:
I'll love him too and will
My self to him reveal.
23 For We will come to him, and still
with him abide and dwell.

10.

26 He whom the Father will
in My Name send to you,
The Comforter the Holy Ghost
all things shall make you know:
To your remembrance He
will bring My words each one,
Whatever I to you have said
for your instruction.

11

C. 15. 26. This Comforter shall come,
which from the Father
Will send to you, ev'n He who is
the Sp'rit of verity?
Who from the Father doth
proceed; He shall of Me

C. 16. 13. Bear witness. And into all tru
your Leader He shall be.

12. *Part* 3. *Ch.* 14. 27.

PEace I do leave with you,
My Peace to you impart,
Not as the World doth: Let not fear
nor sorrow seise your heart.
C. 16. 33. My Peace you have, thou
you in the world do bear: (troub
But I have overcome the world;
be, therefore, of good chear.

Another of the same.

LEt not your heart, oppresst with gr
or fear, thus troubled be;
But, as ye do believe in God,
likewise believe in Me.
2 My Fathers House is stored well
with Mansions manifold;
If that it had been otherwise,
sure, *I* would have you told.

2.

That *I* for you make ready may
a place, *I'm* going now:
3 And sith *I* for that end do go,
I'll come again to you:
And *I* will surely you receive
unto My self, that ye

May, in that same place where *I* am,
for ever be with Me.

3.

4 And ye do know the way as well,
as whither *I* do go.
5 Whither Thou go'st we know not, Lord;
the way how can we know?
6 *I* am the Way, *I* am the Truth,
the Life *I* am withall:
Unto the Father, but by Me
no man can come at all.

4. *Part* 2. *Vers.* 12.

SUrely, he that believes on Me
the works that now *I* do,
Because *I* to My Father go,
shall do, and greater too.
13 Whatever in My Name ye ask,
it shall be done by Me;
That so the Father in the Son
may glorified be.

5.

14 Then if ye shall ask any thing,
confiding in My Name,
Do ye not doubt, but that *I* will
most surely do the same.
15 If ye do love Me, then to keep
My Precepts take good heed:

16 And with the Father I for you
by Pray'r will intercede.

6.

Another Comforter He shall
bestow upon you then,
That He may never from you go,
but still with you remain;
17 The Sp'rit of Truth, whom worldly men
cannot at all receive;
For they no knowledge have of Him,
nor do they Him perceive.

7.

But it shall not be so with you;
for ye shall know Him well;
For why, He shall within you be,
and with you still doth dwell.
18 I will not leave you Comfortless
as Orphans to remain;
But, though I go, yet speedily
I come to you again.

8.

19 A little while from hence, the world
hath sight of Me no more;
But you Me see, and sith I live,
ye still shall live therefore,
20 How that I in My Father am,
and that ye are in Me,
And I in you, shall at that day
well known unto you be.

21 Who

9.

1 Whoso My Precepts hath and keeps
is he that loveth Me;
nd he that loves Me, dearly lov'd
shall by My Father be.
'll love him also, and to him
My self will manifest.
3 For We will come to him, and will
with him abide and rest.

10.

6 The Comforter, Whom in My Name
the Father will send down,
he Holy Ghost shall teach all things
which should by you be known:
or He to your rememberance
will bring My words each one,
What ever I have said to you
for your instruction.

11.

. 15. 26. This Comforter, when He is come
which from the Father I
Will send to you, ev'n He who is
the Sp'rit of Verity,
e from the Father who proceeds,
shall testifie of Me.
. 16. 13. Likewise, into all truth He shal
your Guide and Leader be.

12. *Part* 3. *Chap.* 14. 27.

PEace *I* do leave with you, My Peace,
not as the world doth give,
I give to you. Let not your heart
then too much fear or grieve.
C. 16. 33. My Peace ye have, though in the (world
you tribulation bear:
But *I* have overcome the world;
be therefore, of good chear.

SONG VI.

Our Lords farewell *Instructions* to His Disciples, and *Encouragements* unto Fruitfulness and mutual Love in Union with Himself, *John* 15.

THe true Vine *I*, the Husband-man
My Father cal'd may be.
2 Each branch in Me, that bears not fruit,
it take away doth He.
But that which beareth *He* doth purge,
that it more fruit may bear.
3 Now through the Word which *I* to you
have spoke, ye cleansed are.
4 Abide in Me, and *I* in you;
else bear no fruit can ye,
No more than can the branch, unless
united with the tree.

I am the Vine, the Branches ye:
much fruit he forth doth bring
Who 'bides join'd with Me; for ye can
without Me do nothing.

3

Such as do not abide in Me
are cast forth as a branch,
They with'ring gather'd are and burnt
in fire that none can quench.
If ye abide in *Me*, and if
My words in you abide,
What ever good thing ye will ask,
to you it shall betide.

4.

You *My* Disciples are indeed,
when ye in fruits abound;
And hereby Glory doth unto
My Fathers Name redound.
Ev'n as the Father hath *Me* lov'd,
a love to you I bear;
That ye continue in my Love,
see that ye take good care.

5.

In keeping My Commands ye shall
My Love still entertain;
As *I* My Fathers Precepts keep,
and in *His* Love remain.
The reason why these things to you
thus spoken are by Me,

Is, that My joy may dwell in you,
and yours fulfill'd may be.

6

12 This My expreſs Commandment is,
that you do heartily
Love one another, as I have
you loved ardently.
13 No man to have had greater Love
hath ever yet been known,
Than that a man ſhould for his friend
his life lay freely down.

7

14 *I* you acknowledge for My Friends,
if that ye careful be
To do all things, whatever are
commanded you by Me.
15 *I* henceforth ſervants call you not;
for ſervants do not know
What things their Maſter doth; but *I*
My Friends have called you:

8.

For whatſoever things to Me
My Father hath reveal'd,
I have made known the ſame to you,
and nothing have conceal'd.
16 *It* is not ye have choſen Me:
but choſen you have I,
And you ordain'd, that ye ſhould go
and bear fruit plenteouſly,

And

9.
And that your Fruit should still remain:
that all that you require
The Father in My Name to do,
ye may have your desire.

SONG VII.

OUr Lords last Heavenly *Prayer* with and for His Disciples before His Passion: a Map of His Intercession, whom the Father hears always. Therefore these Petitions are to us as so many Promises, and the whole justly the matter of our Song, *Joh.* 17. 1.

These words spake Jesus, and lift up his eyes to Heaven, and said;

MY Father, now the hour is come;
Thy Son O Glorifie;
That by Thy Son Thy Glory may
exalted be on hie.
2 As thou hast granted Pow'r to Him
o'r all flesh that He may
To all whom Thou hast giv'n to Him
eternal life convey.

2

3 And this now is eternal Life,
that men know Thee to be
Th' alone true God, and *Jesus Christ*
to have been sent by Thee.
4 I have Thee glorifi'd on Earth:
I finished have now

The work which Thou committed hast
unto Me here to do.

3.

5 O Father, therefore, with Thy self
now glorify Thou Me
With that same Glory which I had,
before all time, with Thee.
6 To those whom Thou out of the world
hast giv'n Me, I Thy Name
Have manifested: Thine they were,
and Thou didst give Me them:

4.

And they have kept Thy Word with care.
7 Now do they surely know
That all things which Thou gav'st to Me
from Thine own self do flow.
8 For I the words of saving Truth
imparted have to them,
Which Thou didst give to Me; and they
received have the same.

5.

And they have known assuredly,
that I came out from Thee;
And have believ'd this Truth, that Thou
most surely sentest Me.
9 I pray for them; but for the World
I do not intercede:
'Tis but for those Thou gav'st to Me;
for they are Thine indeed.

10 And

6.

10 And all things that are Mine are Thine,
and that same right I claim
To all things that are Thine: and I
am glorifi'd in them.
11 Now, as for Me, I am no more
here in this world to be;
But these must yet be in the world,
and I do come to Thee.

7.

O Holy Father, those whom Thou
bestowed hast on Me
Keep, through Thy Pow'rfull Name, that
they may be one, as We. (so
12 While I was with them in the World,
I kept them in Thy Name:
Those that Thou gav'st me I have kept,
and none is lost of them:

8.

But he that to perdition
ordained was of old
Is lost; that so fulfill'd might be
what Scripture had foretold.
13 Now come I to Thee; and these things,
ere I the world do leave,
I speak, that they My joy fulfill'd
within themselves might have.

9.

14 Thy Word unto them I have given
the world hath hated them: For,

For, as I am not of the World,
they are not of the same.
15 I do not pray that they take home
out of the World should be;
But that they from the ill thereof
preserved be by Thee.

10.

16 Ev'n as I am not of the World,
not of the World are they.
17 O sanctifie them through Thy Truth,
Thy Word is truth always.
18 As Thou hast sent Me to come down
into this World below;
So have I also sent them forth
into the World to go.

11.

19 And for their sakes it is, that I
My self do sanctify,
That sanctified by the Truth
they might be thorowly.
20 Nor do I pray for these alone;
but also for them all
Which, through the Word declar'd by
believe into Me shall. (them,

12.

21 That they all may be one, as Thou,
O Father, art in Me,
And I in Thee; so also they
all one in Us may be.

VVhere-

Whereby the World this Truth, that Thou
hast sent Me may believe.
22 The Glory also, which to Me
Thou gav'st, to them I give;
13.
That they may be, as We are, one:
23 I in them, Thou in Me;
That join'd into one Body thus,
perfected they may be.
And by this means the World may know
that I am sent by Thee,
And that Thou hast a love to them,
as Thou hast loved Me.
14.
24 Father, it is My will, that they
whom Thou to Me hast given
May be admitted, where I am,
to be with Me in Heaven;
That they My Glory, which Thou giv'st
unto me, may behold:
For Thou hast loved Me, before
the world was put in mold.
15.
25 The World, just Father, knows Thee not
but known Thee well have I;
And that Thou hast Me sent, these men
have known for certainty.
26 And, as I have to them declar'd,
I will declare Thy Name;

That so, the Love Thou Lov'st Me with
may be, and I in them.

Upon the following holy Exultation, Gospel-Doxologies and Songs.

Sith Poesie and Melodie,
To men are Gifts of Nature, and of Grace,
which God was pleas'd to sanctifie
For His own Worship and our Souls solace:
His Sp'rit the Church of old had stor'd
With holy Poems to shew forth His praise;
Whose Terms and Matter did accord
unto the Dispensations of those days.

Yet were they ours, not theirs alone,
which Gospel did as well as Law contain:
Those sang our Mercies as their own;
More sweetly we, to whom they are more plain.
But are we not-provided for
With Gospel-songs, in Gospel-phrase to sing?
Nay, here w'are furnisht with rich store;
That of His own Praise-off'rings we may bring.

Now Gospel-grace unvail'd, do we proclaim,
Since we with new and old may do the same.

SONG VIII.

The Saints holy *Exultation* and *Triumph* over all that can assault their peace and joy in their justified state, and in Gods love, through Christ, *Rom.* 8. 31.

WHat shal we say to all these things?
if God be on our side,
Who ever shall against us be,
what ill can us betide?

32 He who, not sparing His own Son,
up for us all Him gave;

VVill

VVill He not with Him freely give
all things that we should have?

2.

33 Who shall charge those, with any thing
that Gods Elected are?
He that doth justifie is God:
34 Condemn them then who dare?
Christ He hath dy'd, yea rather is
arisen for our sake;
Who ev'n at Gods right Hand for us
doth Intercession make.

3.

35 Betwixt us and the Love of Christ
who shall make separation?
Shall persecution, or distress,
or any tribulation,
Sword, famine, peril, nakedness?
36 (as Scripture doth declare;
We all day kill'd, as slaughter-sheep,
for Thy sake reck'ned are.)

4.

37 Nay we, by means of all these things,
do come far to excell
The greatest Conquerours, through Him
that loveth us so well.
38 Because that neither death nor life,
perswaded well am I,
Angels, nor whatsoever Power
or Principality,

Nor

Nor any present things, nor what
may be suppos'd as future;
39 Nor yet the greatest height or depth,
nor any other creature
Shall able be to separate
(though all of one accord)
Us from the Love of God, which is
in *Jesus Christ* our Lord.

SONG IX.

A *Doxologie* or *Thanksgiving* for our richest Gospel-blessings, which we have through Christ: with a *Prayer* for obtaining the benefit of them; *Ephes.* 1. 3.

Part 1. *The Thanksgiving.*

THe God and Father of our Lord
Christ Jesus blessed be,
Because with all His saving Gifts,
enriched us hath He,
Ev'n every Spiritual blessing, which
in *Jesus Christ* the Head
Giv'n and possessed, we of Heaven
the partakers are made.

2.

4 As He hath chosen us in Him,
ere He the world did frame,
In Love that we should holy be
before Him without blame.
5 Having predestinated us
of free Good-will, that we

Should

Should to Himself, through Jesus Christ,
adopted Children be.

3.

6 That all the praise might be unto
His glorious Grace alone,
Wherein accepted He us made
in His Beloved One.
7 In whom we, through His precious Bloud
have full Redemption,
Of all our sins, by His rich Grace,
the free Remission.

4.

8 Which Grace He towards us hath made
abundantly to flow;
In that all Wisdom He on us
and Prudence doth bestow:
9 Having made known the Mysterie
unto us of His Will;
That of His own Good-pleasure He
the purpose might fulfill:

5.

10 That, when the times were fully come
prefix'd by His Decree,
In *Christ* all things in Heav'n and Earth
in one might gath'red be:
11 In Him, I say, In whom it is
that we obtain a share
In that Inheritance, to which
we fore-appointed were;

As

6.

As He himſelf had purpoſed,
who worketh all things ſtill,
According to the Counſel of
His own moſt holy *Will*:
12 That we ſhould be unto the praiſe
of His moſt glorious Grace;
Such *Jews* in ſpecial, who at firſt
on Chriſt their *Hope* did place:

7.

12 We *Gentiles*, likewiſe, who did hope
in Him, when we did hear
The word of Truth the Goſpel preacht,
by which we ſaved are;
Who alſo ſealed are, when once
we do in Him believe,
With that ſame Holy Spirit, which
He promiſed to give;

8.

14 The Earneſt of our Heritage;
till He us free and raiſe,
That bleſſed Purchaſe to poſſeſs,
unto His glorious *Praiſe*.

Part 2. The Prayer.

15, 16. Ceaſe we not then ſtill to give thanks,
and earneſtly to Pray,
That we may have true Faith, and Love
to all the Saints, alway.

17 *W*hich,

9.

17 *W*hich, that they may the more abound,
the God of Christ our Lord
The Glorious Father, unto us
much of His Sp'rit afford,
The Sp'rit of *W*isdom, and the Sp'rit
of Revelation,
Through which *H*imself may unto us
be savingly made known.

10.

18 And, having well enlight'ned Minds,
we may discern withall
To what an Hope we are advanc'd
by this His heavenly Call:
And how immense the riches are
of Glory shining bright
In that inheritance He hath
prepar'd for Saints in Light. *Col.* 1. 12.

11.

19 His Pow'r, to us-ward who believe
how great above all thought,
According to that Mighty Power,
20 *W*herewith in Christ He wrought;
*W*hen He did raise Him from the dead,
and set Him gloriously
In Heav'nly places for to sit
at His right Hand on hy:

12.

21 Above all Pow'r, Might and Empire,
and Lordship, very far, And

And all, in this or th' other world,
by Names that named are:
22 And all things underneath *His* feet
hath to be subject made,
And over all things to the Church
hath giv'n Him to be *Head*:

13.

23 For why, the Church is unto *Him*
His Body mystical;
*W*hich is th'accompliſhment of *Him*,
who yet fills all in all.

SONG. X.

A Prayer, with a *Doxologie*, of like Nature, *Eph.* 3. 14.

UNto the Father of our Lord
Chriſt Jeſus, who doth give
The name to His whole Familie
in Heav'n and Earth that live,
16 Bow we our knees, that He would grant
out of His glorious ſtore,
We inwardly may by His Spirit
be ſtrength'ned more and more;

2.

17 That *Chriſt* Himſelf, by means of Faith,
within our hearts may dwell;
That ſo, we being in His Love
rooted and grounded well,
18 May be enabled, with all Saints,
aright to comprehend *How*

How far in Breadth, and Length, & Depth
and *Height* it doth extend:

3.

19 To know withall Christs Love, by (which
all knowledge is surpast;
Untill with all Gods Fulness we
shall filled be at last.

20 To *Him* who, by *His* Pow'r which doth
work in us mightily,
'Bove all we ask or think can do,
ev'n most abundantly,

4.

21 All Glory in the Church by Christ
to *Him* now rend'red be,
Through ages all, world without end.
Amen, Amen, say we.

SONG XI.

A *Doxology* or *Thanksgiving* for our blessed Hope through Christ, 1 Pet. 1. 3.

THe God of our Lord *Jesus Christ*,
and Father blessed be,
Which, after *His* abundant Grace,
and in *His* Mercy free,
Hath to a firm and lively *Hope*
begotten us again,
By raising up of *Jesus Christ*
from death, when *He* was slain;

2.

4 Unto a rich Inheritance;
which cannot rot or fade, And

And undefil'd, which in the *Heavens*
most sure to us is made;
5 Who are, by Divine Pow'r through Faith
kept to that Glory bright,
Which in the last time ready is
to be brought forth to light.

3.

6 Wherein we greatly joy, though now
a short space sad we be,
Through manifold *Temptations*,
as *He* doth needfull see:
7 That so the *Tryal* of our Faith,
which thereby is promov'd,
More precious far than that of Gold,
(which, though in furnace prov'd.

4.

Yet is of nature perishing,)
to Honour found may be,
To Glory and to Praise, when Christ
revealed we shall see:
8 Whom, though we have Him never seen
we love most tenderly;
In whom, though now we see not, yet
believing stedfastly,

5.

We joy with joy most glorious
above expression;
9 Receiving of our Faith the end
our Souls Salvation.

SONG

SONG XII.

The *Certainty* of Gods *Love* manifeſted in the ſending and coming of His Son *Jeſus Chriſt*, with the bleſſed *priviledges*, flowing therefrom, of our Redemption, Juſtification, Adoption, Sanctification and Glorification, to the Bellevers Wonder and Comfort, Acknowledged and Commended. *Pickt up from among much more of the ſame rich ſtuff, contained in the firſt Epiſtle of* John. *In three Parts.*

Part 1. 1 *Joh.* 1. 1, 2. *&c.*

THe Life, th' Eternal Word of Life,
which did ſubſiſt and reſt
Still with the Father, hath been made
in our fleſh manifeſt : *Joh.* 1. 14.
That Life Eternal, thus reveal'd,
is unto us declar'd
By thoſe who witneſs'd what they ſaw,
beheld, and felt, and heard.

2.

3,4. That, to fulfill our joy, we may
have fellowſhip with them
Who with the Father and the Son,
through *F*aith, obtain'd the ſame.
5 Now, they this Meſſage heard of Him,
and ſhew'd to us withall;
That God is Light, and that in Him
no darkneſs is at all.

3.

6 If we do ſay, that we with Him
have *F*ellowſhip, yet walk

In

In darkneſs; we do not the Truth,
but utter lying talk.
7 But when we do walk in the Light,
as He in Light doth ſhine;
With one another then we do
in fellowſhip combine.

4.

With this aſſurance, that the Bloud
of *Jeſus Chriſt* His Son
Doth cleanſe us from all guilt of ſin
and ſins pollution.
8,10 For, if we ſay, we have not ſin'd,
or that no ſin we have;
We give Gods word of truth the lie,
and do our ſelves deceive.

5.

9 But God moſt faithfull is and juſt,
when we our ſins confeſs,
To pardon them, and us to cleanſe
from all unrighteouſneſs. *C.* 2,1
Theſe Truths are left us on Record,
not that we ſhould be bold
To ſin the more; but that they may
from ſinning us with-hold.

6.

And if that any man do ſin,
then with the Father we
Have *Jeſus Chriſt* the Righteous
our Advocat to be:

2 Who the Propitiation is
for ſins, our Peace to make,
Not only ours, but all the worlds,
to Him who them betake.

7 *Part* 2. 1 *Joh.* 3. 1.

BEhold, how great and wonderful
a Love the Father hath
Beſtow'd on us, that we who once
the children were of wrath, *Eph.* 2. 3
Should now be call'd the Sons of God:
we therefore are unknown
Unto the world; for they Himſelf
do neither know nor own.

8.

2 Lo, now we are the Sons of God;
and it doth not appear
Yet fully, what we are to be:
but this to us is clear;
That when He ſhall appear, we'll be
like Him in Glory bright;
For then we of Him, as He is,
ſhall have immediat ſight.

9.

3 And therefore, every one that hath
this Hope in Him made ſure,
Doth take great care to purifie
himſelf, as He is pure.
5 He was made manifeſt, we know,
our ſins away to take,

Who in Himself had none, although
He bare them for our sake.

10.

6 Then, whoso doth abide in Him
is not, what he had been;
An evil-worker; who is such
hath not Him known nor seen.
8 But such are of the Devil, by whom
sin in at first was brought:
Christ was revealed to destroy
what ill the Devil had wrought.

11.

9 He doth nor cannot practise sin,
who once is born again:
For being born of God, his Seed
doth still in him remain.
10 Who doth not righteousness is not
of God that is above;
Nor yet is he who, *Cain*-like,
his brother doth not love.

12.

14 Because that we the brethren love,
we know that we are past
From death to life; who doth not so,
Deaths-bands yet hold him fast.
16 Hereby perceive we Love, that He
His life gave willinglie
For us; so for the brethren we
should not refuse to die.

13.

4 9. For God, that of His Love to us
He lively proof might give,
His only Son sent to the world,
that we through *Him* might live.
o *Herein* is Love, not that we had
first loved Him; but that
He loved us, and sent His Son
our sins to expiat.

14 *Part* 3. *Chap.* 4. 14 & 5. 4, 5, &c.

THis they who saw have testifi'd,
that God the Father He
Hath sent His Son, that of the World
the Saviour He might be.
God dwells in Him and He in God,
and being born again,
He over all things in the world
doth victory obtain,

15.

Who doth with lively Faith embrace
and own the truth of this,
That *JESUS* is the Son of God.
C. 5. 6. This *JESUS CHRIST* it is,
Who came by Water and by Bloud,
not by the one He came,
But both of these: The Sp'rit of truth
bears witness to the same.

16.

7 For Three in Heaven witneſs bear,
the Father, and the Word,
And Holy Ghoſt: Theſe Three are One
in Eſſence and record.
8 Three alſo witneſs bear on Earth,
The Spirit, Water, Blood:
And theſe Three do agree in one,
their Witneſs to make good.

17.

10 He in himſelf the witneſs hath
who in the Son believes;
But he that God believeth not
the lie unto Him gives;
Sith he Gods Record of His Son
believeth not, to wit,
11 God hath giv'n us Eternal Life,
and in His Son is it.

18.

12 He, therefore, that hath not the Son
no life hath more or leſs;
But whoſo hath the Son of God
all life he doth poſſeſs.
14 And we in Him this confidence
may harbour without fear,
Whate'r agreeing with His will
we ask, He doth us hear.

19.

15 And if we know He heareth us,
whatever we require;

We know that we the askings have
we did of Him desire;
Ev'n asking life for others too
that sin, but not to death:
He who commits that sin, no place
in our Petitions hath.

20.

Now, he that's born of God, we know,
sins not to death; for such
So keep themselves by Grace, that them
the Devil cannot touch.
That we Believers are of God,
we know assuredly;
Whilst all the world, that are not such,
in wickedness do ly.

21.

And we do know, the Son of God
is come, and doth bestow
An Understanding, whereby we
Him that is True may know:
And in Him that is True are we,
in *Jesus Christ* His Son.
This is the true God: Endless Life
is found in Him alone.

SONG XIII.

An *Invocation* of the blessed *Trinity*, with a *Doxology* to the Son for the great benefits of Redemption, *Rev.* 1. 4.

GRace may we have & peace from God
the Blessed One in Three, The

The *Father* who hath ever been,
who is, and ſtill ſhall be;
And from the Sevenfold-working-*Spirit*
which is before His Throne:
5 Likewiſe from *Jeſus* Chriſt, who is
His Welbeloved Son,

2.

The Faithfull Witneſs, and the *Firſt*-
begotten of the dead,
And over kings that are on Earth
who is the Prince and Head.
Now unto Him that loved us,
and throughly purify'd
From all our ſins in His own Bloud,
6 And hath us dignify'd,

3.

That we ſhould *K*ings and Prieſts to God
His *F*ather ſtill remain,
Be Glory and Dominion
for evermore. Amen.

Upon the following five Songs.

THe Chriſtian Church hath, from her infancy,
Still been aſſaulted by her Enemy,
The Devil (with his whole train) in various forms;
Red-dragon-like firſt, raiſing furious ſtorms
Of bloud and fire, in ſtriving to maintain
His Heathniſh Kingdom. Chriſt *was like to gain:*
Here foil'd; yet minding not to quit the field,
He makes the Church her ſelf new forces yield:
Thus, uſing next his nature Serpentine,
What could not batt'red be to undermine;

It sows the seeds of Errour and of strife,
Corrupting her in Doctrine and in Life,
By Baits of Pride, of Ease and worldly Gains,
And longer and more dang'rous war maintains.
By these he gets a Woman bravely dress't,
Well mounted on a stately none-such Beast;
Calls this Christs Spouse, *though she a painted Whore,*
And he a Monster; yet both rich and poor,
Kings and great Nations, Wonder-struck, do pay
Him Homage, and bewitcht with her Array
And sarded Beauty, from her hand drink up
Poison presented in a Golden Cup;
Wherewith mad-drunk, they in requital drench
Their swords in bloud of Saints her thirst to quench.
But Christ *in them, mean-while doth overcome,*
For them He gives all those their several Doom;
And knowing all before he hath to do,
Prescribes before their Songs of Triumph too:

Here then Christs *worth and glorious victories*
His Church *is taught in Songs to solemnize.*
Christs *Triumphs well may Saints with Joy declare,*
Since they therein obtain so large a share.

SONG XIV.

A new Song sung upon the *Lambs* taking the seven-sealed Book out of the right Hand of Him that sat upon the Throne. In three parts.

Part 1. *Sung to the Lamb, by the Pastors and whole body of the Redeemed Church, represented by the four Beasts, and twenty four Elders,* Rev. 5. 9, 10.

And they sung a new Song, saying,

THou only worthy art to take
the Book, which doth contain
Gods Counsels, and to open up
its Seals: for Thou wast slain,
And hast redeemed us to God,
by Thine own Bloud alone, Out

Out of each *Family* and Tongue,
People and Nation:

2.

And Thou hast made us to our God
both *Kings* and Priests to be;
And we shall reign, ev'n here on Earth,
by Thine own Grace, with Thee.

Part 2. *By the Angels*, *Verse* 12.

THe *Lamb* is worthy that was slain,
all Pow'r and Wealth to have,
Yea Glory, Honour, Wisdom, Strength,
and Blessing to receive.

Part 3. *By every Creature*, *Verse* 13.

3.

ALL Blessing, Honour, Glory, Power
ascribed be alway
To Him that sits upon the Throne,
and to the *Lamb* for ay. *Amen.*

SONG. XV.

A *Song* for the Church upon *Christs* dethroning of the Devil with his Paganism and Persecution, when Christianity began to possess the Throne of the Empire, *Rev.* 12. 10.

And I heard a loud voice saying in heaven,

UNto His people now is come
Strength and Salvation,
The *Kingdom* of our God, and Power
of *Christ* his dearest Son:

For

For why, th' Accuſer is caſt down,
that moſt maliciouſlie,
Before our God, our brethren did
accuſe unceſſantlie.

2.

11 And over him the victory
they did at laſt obtain,
By vertue of the Bloud of *Chriſt*
the *Lamb* that once was ſlain,
And by the Word, to which they did
their Teſtimony bear;
For which their lives, ev'n to the Death,
unto them were not dear.

3.

12 Therefore, ye Heav'ns rejoyce, and ye
that dwell in them; but wo
To thoſe that dwell upon the Earth,
and on the Sea; for lo,
The Devil is come down to you
moſt full of raging wrath;
Becauſe he doth perceive that now
but little time he hath.

SONG XVI.

The *Song* of thoſe that had gotten victory over the Beaſt, called the *Song* of *Moſes* and the *Lamb*, Rev: 15. 3.

LOrd God Omnipotent, Thy Works
are Great and Marvellous:

O Soveraign King of Saints, Thy ways
are True and Righteous,
4 Who ſhall not fear Thee, Lord? Thy (Name
who ſhall not glorify?
For Holineſs to Thee alone
belongeth properly:

2.

For Nations all ſhall come, and they
ſhall down before Thee fall;
Becauſe Thy Judgements juſt have been
made manifeſt to all.

SONG. XVII.

A *Song* of Praiſe for the Judgement of the great Whore, and Enlargement of the Church, eſpecially by the Converſion of the *Jews*, following thereupon. Wherein the whole holy Quire in Heaven and Earth concur, each lending in, as it were, their Note, and ſinging their ſeveral Part, *Rev.* 19. 1.

PRaiſe ye JEHOVAH, and do ye
aſcribe Salvation,
Strength, Honour, Glory to the Lord,
who is our God alone.
2 For true and right His Judgements are,
For He that Harlot great
Hath judg'd, which with her Whoredoms
corrupt the Earth of late. (did

2.

He alſo hath His Servants bloud
avenged at her hand.

3 O *ALLELUJAH*: now her ſmoke
for ever doth aſcend.
4 Amen. *JEHOVAH* do ye praiſe.
5 Praiſe our God, praiſe Him all
Ye that His Servants are, and ye
that fear Him great and ſmall.

3.

6 Praiſe ye the Lord; for God the Lord
Almighty reigneth King:
7 Let us be joyful, and let us
with Exultation ſing,
And give Him honour: for the *Lamb*
His Marriage-day moſt glad
Is come at length; and now His wife
her ſelf hath ready made:

4.

8 For it is granted her to be
array'd in Linen fine
Both clean and white, which Linen is
Saints Righteouſneſs Divine.
9 O bleſt are they who with the *Lamb*
are called for to ſhare
In this His glorious Marriage-feaſt!
Theſe Gods true Sayings are.

SONG XVIII.

The *Song* of the innumerable Company of Redeemed Saints and Martyrs (the glorious Angels joining with them therein) before the Throne: Together with a *Deſcription* of the bleſſedneſs of their glorified Condition in Heaven.

This

This, though related before the three last preceeding, yet falls natively into the Order, wherein it is here placed. Rev. 7. 9.

LO, what a great Assembly! which
can numb'red be by none,
Of kindreds, Tongues and Nations all
doth stand before the Throne,
In presence of the Lamb, all cloth'd
in Garments white and long,
With Palms of Triumph in their hands,
and in their mouth a Song:

2.

10 Which, with loud voice, they utter (thus,
saying, *Salvation*
To our God on the Throne who sits,
and to the *Lamb* His Son.
11 And Angels which surround the Throne
with all this glorious Train,
Prostrate before the Throne of God,
adore, and say, Amen:

3

12 All Blessing, Glory, Wisdom, Thanks,
Pow'r, Might and Honour be
Unto our God for evermore:
Amen, again say we.
13 But what are These! whence have they
(with wonder may be said) (come,
That are with those white shining Robes
thus gloriously array'd?

14 Why

4.

14 Why, these are they that have come
of tribulation great, (out
Which in the *Lambs* Bloud washt their
and made them white and neat. (Robes,
15 Therefore, before the Throne of God
for ever now are they;
And in His Temple they *Him* serve,
not ceasing night and day.

5.

And He in midst of them shall dwell
that sitteth on the Throne.
16 They shall not hunger any more,
and thirst they shall have none:
Nor shall the Sun upon them light,
nor any scorching heat.
17 The *Lamb* which is amidst the Throne
shall furnish them with Meat:

6.

And unto Living Water-Springs
by Him they shall be led:
And God shall all their Tears wipe off,
none more their eyes shall shed.

Some

Some short Scripture-Doxologies subjoyned by way of Conclusion to the whole.

I. *Rom.* 16. 25, 26.

TO Him that is of pow'r to grant
to us stablishe,
According to Christs Gospel preacht,
wherein the Mysterie
Kept secret since the world began,
reveal'd is now made plain,
Compar'd with what the Scriptures of
the Prophets do contain;
Which, by expres Commandement
of th'Everlasting God,
Ordained is to be made known
to Nations all abroad;
Whereby they may through Faith, become
obedient to His will:
To this God only Wise, through *Christ*,
be praise and Glory still.

II. 1 *Tim.* 1. 17.

TH'Eternal and Immortal King,
whom no mans eye can see,
God only Wise, Honour to Him
and Glory ever be.

III. 1 *Tim.* 6. 15, 16.

THe Blest and only Potentate,
who ruleth Soveraigne,
As King of Kings, and Lord of lords;
who Immortality
Alone possesseth, and doth dwell
in most resplendent light,
Which no man can approach unto,
of Glory shining bright;
Whom no mans eye hath ever seen,
nor yet can any see;
Honour and everlasting power
to Him ascribed be.

IV. *A Doxology with a Prayer*, Heb. 13. 20, 21.

NOw, He that is the God of Peace,
that brought back from the dead
Jesus our Lord, who of the sheep
great Shepherd is and Head,
When by His Bloud He had confirm'd
th' eternal Covenant;
In each good work, to do His will,
make perfect what we want,
By working in us all that is
well-pleasing in His eye,
Through *Christ*: To whom all Glory be
ascrib'd eternally.

V. *Jude*, *Verses* 24, 25.

NOw, unto Him that is of power
us safely to preserve,
By His own Grace, that we from Him
may never fall or swerve,
And to present us without fault,
His glorious Face before,
With joyfulness exceeding great
to last for evermore:
To God our Saviour only Wise
be Pow'r and Majesty,
With Glory and Dominion,
now and eternally.

VI. *Revel.* 4. 8, 9, 11.

O Holy, Holy, Holy Lord,
Almighty God, to Thee
Which wast, and art, and shalt be ever,
give praise and thanks do we.
All Glory, Honour, Pow'r, O Lord,
Thou'rt worthy to receive,
Who for Thy pleasure mad'st all things;
from Thee they Being have.

The

The Gospel-Benediction in Name of th Blessed *Trinity.*

2 Cor. 13. 14.

THE Grace of our Lord Jesus Christ
and God the Fathers Love,
With th' Holy Ghosts Communion
be with us from above. Amen

Otherwise thus.

THE Grace of Jesus Christ our Lord,
the Love God bears to men,
The Holy Ghosts sweet Fellowship
be with us all; Amen.

The end of the Sixth and Last BOOK.

Laus Deo
Optimo Maximo.